THE CHURCHMAN.

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POETRY.

For the Churchman.

TALLEYRAND.

I.

In stranger homes, beyond our vision's power,
If we must dwell, when we have lived our day,
What shall it boot to gain, for one brief hour,
The whole wide world—and lose the soul for aye!
Thus while I muse, my soul delights to pray,
And oft, at even, will itself beguile
Star-gazing into ether, far away,
Where I shall live, when fades each glittering isle,
That looks from highest heaven with many dimpled smile.

II.

They gave a dead man's mask into my hand,
A lean, lank cast; a death's-head clad in skin!
LORD of thy saints! and this was TALLEYRAND!
The house that Judas' spirit haunted in!
Through these shrunk lips, the being that had been
Mitred and blessed, beneath this dry skull-bone,
Went out! I shudder at the death of sin!
Went out—but whither! went—and went alone,
Mute—but alive with fears that were too mad to moan.

III.

If in that parting moment, as some deem,
The soul doth waken up, with many a sense
It had not known before—and spirits seem
All palpably arrayed to bear it hence;
How raved this spirit for some strong defence,
'Gainst grappling fiends that claim the perjured soul!
How blenched to meet the high Omnipotence!
How shrieked to hear, just launching from this goal,
Thy waves, ETERNITY—in everlasting roll!

IV.

Oh crusty skull! what tenants thou hast held
In the strange thoughts, that, like a caravan,
Came in, and went; and, one by one, impelled
To his soul's barter, that apostate man!
Doubts, fears, bold ventures, tremblings—here they ran!
Ambition—dread; strong fright—and stronger lust;
The deed; remorse—and then, the death began
That ends, at length, in this! Thou, LORD, art just!
These lips blasphemed thy name—and now these lips are dust!

V.

Bishop of Autun! Yes—this toothless mouth,
These shrivelled lips vowed TALLEYRAND to GOD!
These parchment lips, that now are sere with drouth;
These blasted lips—death-frozen and unthawed,
These gave the oath, and breathed the vow abroad;
And now the LORD hath scathed them! all within
Has fled—and this, his monumental clod,
Remains to mock him—mouth and pointed chin,
Sharp bones and hollow eyes—a moral—and a grin!

VI.

Come! dress it up! A mitre on this brow!
Chimar and rochet o'er the shoulders fling!
Give his wan fist the pastoral staff—and now,
Shall Ça-Ira—or old Te Deum ring!
Which shall he hear—for both he used to sing?
Thy hymn, MARSEILLES,—thy hymns, MILAN, he knew!
And either, like the second death would sting!
Which—which would pierce this ear's dry chambers through,
If now, avenging GOD, thy judgment trumpet blew!

VII.

Ha! he was high-priest once at Notre Dame,
In Mary's Church the pimp of LIBERTE'!
Chanting for hell-let-loose, the infernal psalm,
And swinging censers for the CHAMP-DE-MAI!
Here's the last act of that Satanic play,
This skull of PERIGORD, who gave mankind,
A glimpse of Tophet in high holiday,
And struck the affrighted nations blear and blind,
With but the glance they caught, and what they feared behind.

VIII.

Name not Marat—Orleans—nor black Voltaire:
These fright me not from tales of modern Gaul;
Devils have names, and he must meet them there,
Who reads those bloody chronicles at all;
But thine BRIENNE—thine TALLEYRAND, appal!
Ye that betrayed GOD's altars, where, of old,
Nations of martyrs thought it joy to fall,
And bought the truth with better things than gold,
Which ye—Iscariots both—for worse than silver, sold!

IX.

Poor Church of Gaul! 'twas CHRIST's own scourge on thee;
He gave thee such apostles, in his wrath!
Traitress wert thou, in England's agony,
False to thyself, and true to them of Gath!
Poor Church of Gaul, how low the Roman hath
Bowed thy weak knee—because thou wouldst not stand!
Up, up, poor Church! and, in thine ancient path,
Let old POTHINUS lead thee! Thou wert manned
With sterner stuff, at first—than such as TALLEYRAND!

X.

GOD of thy martyrs! and could Rome amend
A traitor's life, in life's last idiot hour?
Then dirge, and unction, and a heartless end,
With priests and wafers, have surpassing power!
These jaws once more the CORPUS did devour,
As breath was ebbing from them: can it be
Such etiquette will chase the clouds that lower
Round the poor sinner's mortal agony?
He died in Rome's embrace: LORD—let me die in thee! C.

BISHOP SEABURY'S INVITATION TO UNION.

An Address to the Ministers and Congregations of the Presbyterian and Independent Persuasions in the United States of America. By a Member of the Episcopal Church.

We took sweet counsel together, and walked unto the House of GOD in company. DAVID.

Now I beseech you, Brethren, by the name of our LORD JESUS CHRIST, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. ST. PAUL.

(Printed in the year 1790.)

(Continued.)

Let us next attend to the ordinations performed by presbyters who were Episcopally and regularly ordained. These, I say, have no power to ordain, because they never received any such power; and a man cannot obtain it by nature, nor by accident—he is neither born with it, nor does he pick it up. The English office of ordination of priests is in every folio prayer-book. Let any one examine it, and he will find no power of ordination conveyed in it. How then can he give what he never received? Not a whit more than the people: for no man, whether he be clergyman or layman, Episcopalian or Presbyterian, can give what he does not possess. Ordination is the conveying of a commission of which CHRIST is the fountain: its intention is to make a man a minister of CHRIST to his Church, in that station for which he is intended, and for which the ordination is performed. In the Church of England, from which these presbyters of whom we are speaking came, when the bishop ordains a presbyter, he has no intention of communicating Episcopal powers, but directly guards against such a supposition, by designating the office conveyed, and particularizing the duties of it. Nor has the person ordained any pretence for supposing he is to obtain more than the powers of a presbyter. Whence then does he get the power of ordination?

I know what has been said in this case, and what I suppose may be said again, viz: That presbyter and bishop in the New Testament mean the same office; and, therefore, he who is ordained a presbyter, is, of course, ordained a bishop; and consequently must have the power of ordination. And also, that the power which CHRIST left in his Church, to ordain and send ministers, is one only, and cannot be divided, but must be communicated wholly or not at all; and consequently, that every person who is ordained must receive the whole power which CHRIST gave, and of course the power to ordain others—therefore the presbyters who separated from the Church of England must have brought off with them all the power which CHRIST gave, and consequently the power of ordination, whatever may have been their own expectations, or the bishop's intention, when hands were laid on them. Let us see how these positions will bear examination.

I have no inclination to dispute about words, or names of office. Let it then be granted that bishop and presbyter in the New Testament were then used as names for the same office—yet it will not follow that the power of ordination belonged to their office. I deny that one instance can be produced from the New Testament, of an ordination performed by those bishops or presbyters. It is the power, not the name of an office, that ought to be the subject of our inquiry. If we look into St. Paul's epistles to Timothy, we shall find three orders in the Church of Ephesus—Timothy the superior, bishops or presbyters subject to his superintendence, and the order of deacons. There were bishops or presbyters in it before Timothy was fixed there, as we learn from Acts xx. If those bishops or presbyters had the power of government and ordination in their hands, Why was Timothy set over that Church? Was it merely to do that which, according to the Presbyterian plan, those bishops or presbyters could have done just as well without him? And that Timothy was set over that Church, no one can doubt who has carefully read the epistles of St. Paul to him.

Upon supposition that CHRIST designed but one order of ministers in his Church, How came the great St. Paul under the immediate inspiration of the Holy Ghost, to make so violent an alteration in his Master's plan, as he did at Ephesus, and again at Crete? St. Paul had, previously to this event, projected a journey into Spain and the West. (Rom xv. 24.) Hitherto he had kept those Churches under his own superintendence. But the time, during which he would necessarily be absent, and the uncertainty whether he should ever return, rendered it highly expedient that he should settle superintendents, with apostolical powers, in those Churches which he was to leave, to supply his place, and take that personal charge which he had hitherto executed. On this occasion, it most probably was, that he settled Timothy at Ephesus, Titus in Crete, Epaphroditus at Philippi, Andronicus and Junia in other Churches.—There is therefore, no ground to suppose that those bishops or presbyters mentioned in the New Testament ever had the power of ordination committed to them.

It is not uncommon for words and titles of office to change their signification in living languages. There was a time when the English word *knave*, signified a faithful, diligent servant; (from the Latin word *gnavus*;) what it signifies now every body knows. The word *consul* was once a title of office for the first magistrate in Rome—it now means an agent or officer in foreign parts, to regulate the affairs of the people of his nation. That a change has happened in the application of the word *bishop*, is admitted. Its precise meaning (Επίσκοπος) is *overseer, superintendent*, and was sometimes given to those presbyters whom the apostles appointed, under themselves, to oversee or superintend particular congregations, in the same sense in which the word rector, that is governor, is now applied to the superintendent of a parish, under the bishop of the diocese. Such a presbyter is the rector—ruler, bishop, or overseer of the parish to which he is appointed; but with respect to the bishop, he is only a curate, one who takes care for him of that parish, which is a part of the bishop's diocese. With regard to the people, he is their rector, bishop, or superintendent—with regard to the diocesan, he is his curate. This, I take it, was exactly the case of those elders, presbyters, or bishops at Ephesus. They were the overseers of the flock or congregation to which they had been appointed; but they were St. Paul's curates while he kept the superintendency of that Church in his own hands. When Timothy was settled there, they bore the same relation to him which they had before borne to St. Paul; and he bore the same relation to them which St. Paul had formerly done. They were still rectors, overseers, bishops, elders, presbyters—call them which you will—of their several congregations, but they were Timothy's *curates*—that is, they took care of that part of his diocese, in which they were appointed to minister—they were the overseers of the people—he was the overseer of those overseers. Let any one read with candor St. Paul's epistles to Timothy, and this will appear to have been the case; especially if he takes into the account the history and practice of the Church in its early period, which was evidently on this plan.

Persons in this station are, in the prophetic style of St. John's Revelation, called *Angels*, a word of the same import with apostles; the one coming from 'Αποστέλλω, *to send on a message*; the other from ἀγγέλλω, *to declare* or *deliver a message*. In the next period, viz., in the time of Ignatius and Polycarp, we find these supreme officers called *bishops* by the ecclesiastical writers; and the term *bishops* never more used to denote the presbyters of the Church, so far as I can recollect. About the time then of St. John's death, the use of this word was changed, and from signifying in general an overseer of the Church, became appropriated to those who were invested with apostolical authority in the Church. The opinion of those is, therefore, the most probable, who suppose that, on the death of the original apostles, their successors modestly declined the title by which they had been distinguished, and contented themselves with that of overseers, or bishops. On any other ground, ecclesiastical history is confused and unintelligible. To argue, therefore, from the sameness of title to the sameness of office, shows either want of knowledge, or want of candor. If it be want of candor, nothing, I fear, will ever remedy it—if want of knowledge, the argument will never again be brought into view. Should a writer affirm confidently that the title of *Imperator* at Rome, in the time of Augustus, implied no more power than it did a few years before, when the army of Cicero saluted him with that title; and should from thence infer that Cicero was as absolute an emperor as ever Augustus was, he would render himself forever ridiculous; and he would dserve to be so; but not a whit more than those who are forever harping on the word *bishop*, and insisting that, as it has been used in the acts of the apostles to signify the office of a presbyter, it, therefore, could not possibly mean any higher office an hundred years after. Hard pressed in argument, they forever invelope themselves in the obscurity of words—of words too made obscure by themselves, and then think their antagonist can neither see nor hurt them.

Let us now attend to the other position, and see whether it will, unhurt, endure examination, viz., That the power which CHRIST left in his Church, to ordain and send ministers, is one only in such a sense that it cannot be divided, but must be communicated wholly, or not at all; and consequently, that every person who is ordained, must receive the power to ordain others.

From this position it seems to follow, that the whole apostolical power was communicated in every ordination which the apostles performed. For if they must communicate the whole power which CHRIST gave them, or none at all, then all who were ordained by them received all the power which they possessed, and were apostles equally with themselves; or they received no power whatever by their ordination. That Philip was ordained, and did receive power to preach and baptize, we have the fullest testimony; (Acts vi. 6. viii. 6, 16, 35, 38;) and yet he did not receive the full power which the apostles had received from CHRIST. The power of conferring the Holy Ghost on those who had been baptized by the laying on of hands, had never been committed to him; but to execute this office, two of the apostles went down from Jerusalem to Samaria, which would have been altogether needless, had Philip possessed the whole apostolical power. The power, therefore, which CHRIST gave to his apostles to send ministers in his name, is not *one* in this sense, that the whole of it must be communicated in ordination, or none at all: For if the seven deacons received only part of this power in their ordination, namely, the power of preaching, baptizing, and assisting at the holy communion and love-feasts, here was one order of clergy with powers inferior to those of the apostles. And where is the absurdity of supposing that the elders, presbyters, or parish overseers at Ephesus, were another order of clergy with powers superior to those of deacons, but inferior to those of the apostles? Especially as such a supposition is necessary to give consistency to St. Paul's conduct. If those ministers at Ephesus had received the full ecclesiastical powers which the apostles possessed, there was not only a manifest impropriety, but an absurdity, in fixing Timothy there as chief governor of that Church. By parity of reason we must conclude, that the presbyters of the Church of England have only such a limited commission as the presbyters of Ephesus had; and though they are every one rectors, governors, superintendents, elders, presbyters, overseers, bishops if you please, of their several parishes, which you may, if you will, call their dioceses, for I dispute not about names, yet it is in subordination to their chief bishop—their Timothy—to whom, and not to them, the fullness of power to govern the Church, and consequently the power of ordination is committed, within their district, diocese, or Episcopal parish.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

BISHOP M'ILVAINE AND THOMAS SCOTT.

Mr. Editor,—In the letter of Bishop McIlvaine addressed to yourself, I find the following: "I leave you very contentedly to such reward as the *Christian* and *gentlemanly* spirit of the clergy and laity will abundantly accord to you, only begging you to remember, that however you may have meant it, when you placed me in company with Whitfield, Wesley, Newton, *Scott*, and Simeon, I by no means decline the honor. However I may differ from any of them in some things, I love and honor the whole group, and especially Newton, *Scott*, and Simeon, as noble 'soldiers of JESUS CHRIST,' and GOD forbid that I should not feel honored by such ridicule as places me at their side."

We are not surprised at the open avowal of Bishop McIlvaine of his approval of the *theological* opinions of Newton and Scott. That he has imbibed the *spirit* of *Scott* in other than his theological views—in becoming the "accuser of his brethren," and in adopting his harsh and censorious manner of crimination, appears from the following case, as stated in the London Christian Observer for February last. In the Review of the Works of Richard Graves, D. D., by his son, Dr. Graves, the learned author mentions in his preface to his work on "Absolute Predestination compared with the Scripture Statement of the Justice of GOD," that Mr. Scott, the commentator, had written the following *censure* upon his Pentateuch Lectures, in a letter published by Mr. J. Scott, in the Life of his father: (p. 419 of the fifth edition:) "I have got Graves' Lectures on the Pentateuch, and so far as I have read, am much pleased. I find original remarks, and that is what I want. *But I am sorry to perceive him so unacquainted with evangelical truth.*" The dean mildly observes: "The kindness mixed with this *censure* I feel would give the latter more credibility and weight." Again; he says, in the appendix to his work on Predestination: "I would beg, also, to refer to the Lectures on the Pentateuch, ... where my opinion of the nature of GOD's moral government is illustrated and confirmed by the authority and arguments of Bishop Butler, Archbishop King, and Dr. Collier—a passage which, I apprehend, helped to bring upon me the very strong censure of the very respectable Dr. Scott, as to my being *wholly ignorant of the essential principles of the Gospel*; a censure in which I trust the candid reader will not join, until he shall have considered the passage now referred to it, and the entire of the present volume. My anxiety not to be deemed deserving such a censure by any sincere Christian, will I hope excuse the apparent egotism of this request."

Now I apprehend, Mr. Editor, that every "*Christian and gentlemanly spirit*" will be at no loss to decide, who exhibit most of the fruit of "the glorious Gospel of the blessed GOD"—those who thus dogmatize with *Scott* and his admirers, or those who endure patiently and return not "railing for railing," with the pious and learned Dr. Graves, and those who suffer with him. At any rate, it is to be hoped, that "*if any poor sinner*" comes to any minister of our Church, and asks "*what he shall do to be saved*"—he will not be told to imitate those examples of harsh censure, in one case expressed with angry and bitter feeling, and in coarse and highly reprehensible language.

Z.

For the Churchman.

ON THE CANON LAW.

Rev. and dear Sir,—If I may judge from my own experience, any information respecting the Canon Law, a term so often found in writers of every class, is not ordinarily accessible. To know something of the subject, would be no matter of shame to the lawyer, to be ignorant of it, might be a "reproach to the divine," and it may not be altogether unworthy your page, though by most of your readers the following article should remain unread.

The Church has been ruled by a twofold law, the Divine and Canon. The first is contained in the Scriptures, the other in the Code of Canons. Hence, formerly in Ecumenical Councils, they were both brought forward. The former was placed in the midst of the assembly on a throne, and was opened when the subject concerned faith; the latter was referred to in matters of discipline. There have been many and various collections of Canons. The *most ancient*, is of those called Apostolic, although before the sixth century it was not universally received in the Eastern, nor before the age of Dennis the less, communicated to the Western Churches. The West, was in the fourth and beginning of the fifth age, governed by the Nicene and Sardian Canons, commonly called together the Nicene. The *second* collection, was made soon after the death of St. Chrysostom, and before the Council of Chalcedon. It included the Canons of Nice, Ancyra, Neocesarea, Gangra, Antioch, Laodicea, and Constantinople, in number one hundred and sixty-five. Its probable author was Stephen Bishop of Ephesus. It was produced in the Council of Chalcedon, and from it, the fourth and fifth Canons of the Council of Antioch, as the 83d and 84th, the 16th and 17th as the 95th and 96th, were recited. The council approved the collection, whose first Canon declares, "We ordain that the rules of the holy fathers, constituted in council, to the present time, possess their proper authority." There were added to this collection 28 Canons. This body of Canon law prevailed throughout the Eastern and Western Churches. It was edited by Justellus, under the title Codex Canonum Ecclesiæ Universæ. The emperor Justinian gave to the Canons in this collection the force of law. "We ordain," he says, "that the holy ecclesiastical Canons, which were set forth and confirmed by the four holy councils, shall have the force of law."

The *third* collection of Canons, divided into fifty titles, is falsely ascribed to Theodoret; for its author commends the 89 Apostolical Canons, which were not yet transferred to the code of the Oriental Church, nor praised by any ecclesiastical writer of that age, and he confounds the Canons ecclesiastical with the laws of princes, chiefly with the novel constitutions of Justinian. Hence, Justellus and others, attribute the collection to Johannes Scolasticus.

The *fourth* collection was edited a little before the Council of Trullo. It included the first and second collection, the African Canons, and the canonical letters of St. Gregory of Neocesarea, Peter of Alexandria, and other fathers. To this collection, Zonaras the monk, and Balsamon patriarch of Antioch, added the 102 Canons of Trullo, as also the Canons of the seventh and eighth Ecumenical Councils. And to these conforms all the law of the Oriental Churches. As to the Occidental Church, she used the code of Canons approved by the Council of Chalcedon, and promulged in all the Churches, till Dionysius Exiguus, an abbot, at the instigation of Lawrence a Roman Presbyter, published a new collection, in which were the code of the Canons of the Universal Church faithfully rendered from the Greek, ending with the 27th Canon of the Council of Chalcedon. To these he added the first 50 of the Apostolic Canons, the Canons of the Council of Sardis, and those of the African Councils. The whole embraces 394 Canons, to which he appended the decrees of Roman pontiffs, sanctioning ecclesiastical discipline, from Siricius, to Hormisdas. This collection and interpretation of Canons the Roman Church approved, and used in ecclesiastical trials, as did also the Church of France. This latter, however, also used the Canons of its own synods, as did the British Church. The Spanish Church, likewise adopted the collection of Dennis. But Martin, Bishop of Braga, a Greek by birth, edited a new collection, and in a new form, dividing the whole into two parts; the former containing Canons relative to the clergy, the latter to the laity. This collection was approved by the council of Lucca in Gallicia, Anno 571.

To the ancient code of law, succeeded a new one, from the collection of the eminent forger Isadore Mercator, which began to be promulgated under Nicholas I. about the year 836. It includes the decretal epistles fictitiously attributed to the old Roman pontiffs; and overturning the ancient discipline, by degrees prevailed. Regino an abbot, compiled from this collection of Isadore, a work, in which beside the ancient canons, he cites the sayings of the fathers, the real decrees of pontiffs, and sometimes the forgeries of Isadore.

After Regino Burchard, Bishop of Worms, Anno 1020, composed 20 books of decrees in a new method, reducing the sentences of the fathers, the Canons of Councils, and the decrees of pontiffs, to certain heads of ecclesiastical discipline.

There is another collection, under the name of Anselm of Lucca, which however cannot be his, since he quotes the decrees of Urban II. who lived after Anselm was dead.

In the year 1100, Ivo Carnotensis elaborated a collection of Canons for the use of the Gallican Church, or rather two collections, one of which is inscribed *Panormia*, the other *Decretum Ivonis*. The arguments are in favor of the genuineness of both. The former is in 8, the latter in 17 parts. In both he has transcribed much from the Digests, Code, and Novels, combining the civil with the canon law.

In the year 1151, Gratian, a monk of the Benedictine order, reduced the canon law into one body, in the pontificate of Eugenius III. It includes the Collections of Dennis, Isadore, and Ivo, enlarged by new constitutions of pontiffs, Canons of Councils, and passages of fathers. It is divided into 3 parts. The first contains 100 distinctions; the second 36 cases, divided into seven distinctions by heads. The third part exhibits a tract on consecration, which includes correlative topics. This collection of Gratian abounds in errors, of which many were amended by Augustin Bishop of Tarragon, whose collections Balusius published with notes.

After the collection of Gratian, three collections of decretal epistles, those of Alexander III. Innocent III. and Honorius III. were edited by Antonius Augustin, in one volume, containing also other two old collections, on his private authority. There was afterwards made a fourth collection of decretals into one body, by Raymond de Rochfort, at the command of Gregory IX., divided into five books. The first of these books treated of the office and duties of ecclesiastical persons, the second, of judgments, and things appertaining to them; the third of things relating to clerks and churches; the fourth, of things relating to laymen; and the fifth, of transgressions and their punishments. To these five books, was added a sixth by Boniface VIII., which includes his own decrees, and those of all the popes, from the time of Gregory IX. The decrees of Boniface VIII., were rejected by the Gallican Church, especially that called *Unam Sanctam*, which, containing a claim of the Roman pontiffs over the temporalities of kings, the divines of France refused, and which Benedict XI., and Clement V., rescinded.

To these were added the constitutions of Clement V., edited in the council of Vienna, after which follows a collection of extravagants, set forth by John XXII., and other popes, called extravagants, because they wandered beyond the body of canon law. The effects of this body of canon law, upon the authority of bishops, metropolitans, and provincial councils, is well known. I purpose, at some future period, continuing the subject in connection with the canon law of the British Church, and our own provincial councils, or rather, general conventions, of the CHURCH OF THE UNITED STATES.

LATET.

For the Churchman.

CONSECRATION OF ST. MARK'S CHURCH, WILLIAMSBURGH, L. I.

Mr. Editor,—On Tuesday, 27th ult., I had the pleasure of witnessing the interesting service of the consecration of the new and beautiful Gothic edifice recently erected in the flourishing village of Williamsburgh, L. I., opposite this city. As your paper is devoted to the interests of the Protestant Episcopal Church, you will, I trust, open your columns for the insertion of a brief communication on a subject which is so immediately connected with the welfare and enlargement of Zion. Before proceeding however to the details of the service of consecration, I beg leave to say, that the small but spirited choir of the church announced a *Concert of Sacred Music* to take place in the new building on the previous evening.

In view of the excellencies and intricacies of the pieces selected for that occasion, I did not dare indulge a hope that so small a choir, say about twelve or fourteen, aided only by some five or six professors from this city, would be able to sustain themselves through the performances without some entire "*break downs.*" But equally to my surprise and gratification, the entire bill was given with such *truth and accuracy*, as to put criticism at a respectful distance, if not at utter defiance. The performance was opened with prayer by the Right Rev. Bishop Onderdonk, after which a brilliant Voluntary was performed on the organ, by Mr. Samuel F. Taylor, who has been so long and so favorably known in this community as one of our standard organists. The instrument upon which he performed, is one built expressly for this church by Messrs. Firth & Hall, of this city, and is in all respects just such an instrument as might be expected to have been produced by these gentlemen, who so recently achieved such signal triumph in the construction of the great organ in St. John's Chapel. In the course of the evening, Mrs. Strong sang with great effect Haydn's celebrated Aria, "*With verdure clad,*" and Handel's "*Angels ever bright and fair.*" Messrs. P. W. D. Comes, and N. Berry, both of this city, also gave us several very interesting Recitatives and Solos, among which, Shaw's "*Missionary Angel,*" by the former gentleman, and Chappel's "*Who is like unto thee, O Lord,*" by the latter, were particularly impressive. The Chorusses, together with several Solos, Duos, and Trios, were sustained by the ladies and gentlemen composing the choir, under the direction of Mr. S. B. Pond of this city. On the following morning, though the weather was inauspicious, a goodly number of laity and clergy from this city and Brooklyn were assembled, who with two bishops formed an imposing procession as they mounted upward to take possession of Zion's gates, and to consecrate her beauteous walls to the service of the living GOD. Several of the clergy assisted in the services. The music was uncommonly fine, and we have never heard Jackson's sublime Te Deum performed with better effect. The Right Rev. J. H. Otey of Tennessee, preached the sermon of consecration, an able and appropriate discourse, setting forth the use and propriety of consecrated places of worship and the ascendant claims of the services of the Church.

We think great credit due this small but spirited congregation for their praiseworthy efforts in having erected such a durable, commodious and beautiful house of worship. The following from the "Le Lis Blanc" will give you a better idea than I can of this neat and chaste structure. The Church is built of hammered stone, in the Gothic order of architecture. It is 45 feet wide and 65 long, exclusive of the towers and chapel. The interior is of the same architectural finish as the exterior, the depressed Gothic being preserved throughout. The walls and ceiling are beautifully but not gaudily painted en fresco, to represent the real columns, pendent ceiling, groined arches, which are so peculiar to the Gothic architecture. These paintings are so exceedingly well executed, that the eye needs the confirmation of the sense of touch, before the mind can be assured that it is the painter's brush, and not the artist's chisel, that has wrought the handiwork. Some idea of the artist's success may be formed from the fact, that on the plain wall in rear of the altar, there seems to every beholder to be a recess of several feet. The pews are circular, so as to front the altar. The altar stands in the apparent recess against the wall. The desk on the right, and the pulpit on the left, are a little in advance of the altar, but both within the chancel. The altar-piece painted on the wall is a cross, resting upon the Bible open at the decalogue, at the side of which lies the prayer-book, the handmaid of the Bible, partly closed; and the whole rests upon a cloud rising as it were from the altar. The gilded rays issuing in every direction from the cross and shooting down upon the clouds and altar, have a fine effect. The entire wood work of the interior and the organ, are grained to represent oak. This church we think by far the most beautiful of any on the island, and yet it is by no means an expensive one. Durability, neatness and economy, seem to have been studied and preserved throughout. W.

MUSINGS AMONG THE MONUMENTS.

NO. I.

WESTMINSTER ABBEY.

—'Tis dreadful!
How rev'rend is the face of this tall pile,
Whose ancient pillars rear their marble heads,
To bear aloft its arch'd and ponderous roof!
By its own weight made steadfast, and immovable.
Looking tranquillity, it strikes an awe
And terror to my aching sight! The tombs
And monumental caves of death look cold,
And shoot a chillness to my trembling heart.
Congreve.

He who beholds Westminster Abbey for the first time, and retains the impression the sight of its ancient walls and towers then made upon his mind, feels he has treasured up within him much thought for after hours.

Perhaps he has approached this venerable fane when the sweet sound of its chiming bells were calling the thoughtful to prayers—when the solemn harmony from within came stealing gently upon his ear—when the tuneful and melodious chant—the voice of praise and prayer—told him here religion held her courts—here piety hath raised her altar—here high and low worship together in the bonds of Christian fellowship. Or he may have viewed it perchance for the first time under a different, a more gorgeous aspect, as forming a part and portion of a scene of princely splendor and magnificence. He may have seen its wide western portal thrown open, and a youthful queen entering this solemn temple on her coronation day, amid the blaze and array of earthly rank and nobility, to receive from pious hands the crown of an ancient realm. He hath heard the shout of the multitude from without and within the walls, and his eye hath followed the regal procession amid the clash of kettle drums and the bray of trumpets, and seen it enter this time-honored sanctuary. His ear hath been saluted with the billowy swell of the coronation anthem—his eye hath dwelt upon the array of high-born female loveliness—of noble dames and warlike knights, prelates, peers, senators, and men of state—

"Midst furs and silks and jewels sheen."

Or perchance he has hailed its antique towers, when sailing upon the quiet waters of "Father Thames" at the twilight hour; then busy fancy hath recalled, and memory hath lingered, upon the historic events connected with its early history. But let him have viewed when or how he may, by daylight or moonlight, there are thoughts and dreamy annals associated with this old fabric too numerous and interesting to be forgotten. It is a monument of itself. Its history has filled tomes. Historians, annalists, and poets, have dwelt upon its dubious records, its varied legends, its poetical traditions. Where he stands, the ancient Briton, the Druid, the Anglo-Saxon, the Pict, Dane, and Roman has stood, has acted, has built or mutilated. Here Sebert, king of the East Saxons, first began a noble structure, soon to be disfigured by the Dane, again to be restored by Edgar, and at length rebuilt entire by Edward the Confessor. What a crowd of stirring events are compressed within the compass, the reign of those three kings alone! "Beneath the lofty windows of the southern transept of the Abbey," (says one well acquainted with the antiquities of his country,"*) you may see the deep and blackened arches, fragments of the edifice raised by Edward, supporting the chaste and florid tracery of a more recent age. Within stands the shrine, once rich in gems and gold, raised to the memory of the Confessor by the fond devotion of his successors, despoiled indeed of all its ornaments, neglected and crumbling to ruin, but still surmounted by the massy iron-bound oaken coffin which contains the ashes of the last legitimate Anglo-Saxon king." And this memorial alone would furnish materials for pages of comment. He seems to peer into the dusky twilight of the Heptarchy, from Harold to Hengist, and the phantom forms of ancient kings seem to pass in review before him—of the coronation day and the funeral day—the crown and the sepulchre. What multitudes, now no more, have eagerly, joyously, or mournfully stood here to behold a brilliant pageant or take part in the burial ceremonial of a king! "Where our kings have been crowned," says Jeremy Taylor, "their ancestors lie interred, and they must walk over their grandsire's head to take his crown." Beside the silent revolution of time, so full of mute teachings, amply and visibly displayed upon the face of this old cathedral—in very distant times—the more modern hand of barbarism is made manifest. Cromwell's soldiery sacrilegiously despoiled and mutilated many of the tombs and monuments. "The soldiers of Caewood's and Westbone's companies were quartered in the abbey church, where they brake down the rail about the altar, and burnt it in the place where it stood; they brake down the organ and pawned the men's surplices, and in contempt of the canonical habit, ran up and down the church; he who wore the surplice was the hare, the rest were the hounds."[*] Yes, the heave and swell—the turbulent, troubled tide of human events—have left their impress on many an ancient monument; as visible as the seashore after the wreck of some gallant or noble vessel. Mutilation, theft, and the soiling hand of stealthy revenge, or deliberate malice, the track of the spoiler—may be seen here; opening to us a page of man's insatiate spirit for destruction, when his evil passions prompt him to deeds of violence. And we wonder how, under these circumstances, so much has been preserved from remote ages.

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* Sir Francis Palgrave. History of the Anglo Saxons.

When I look upon this edifice and consider the salutary influence—either permanently or momentarily—it has exercised upon each generation—how the contemplation of its elaborate monuments has stimulated men to good, noble, or heroic actions—how it has elevated the thoughtful imagination, and caused those who have in past times lingered in its aisles and transeps to muse or reflect upon the insignificance of this fleeting life, and caused their thoughts to dwell upon a better—to consider the great day when this solemn temple will be dissolved—will crumble into ruins, together with the "cloud-capp'd tower," and the "gorgeous palace," and "leave no rack behind"—I think there is a moral purpose displayed before me. How vehemently has many a holy man exhorted or instructed from the pulpits of this old sanctuary! here the patriot and the statesman, walking about these shadowy aisles, has paused thoughtfully where I do now, and considered the littleness, the brevity, of that ambitious career in which he was engaged and the greater and more enduring honor of excellence and virtue. How has the warrior had this noble sleeping place in his mind, even amid the shock, the strife and carnage of the battle-field, or the deck of the warship and exclaimed, as he sunk in the arms of death, "Victory, or Westminster Abbey!" How kings have stood where I now stand, and for a moment at least, in their excited or bewildered lives, have looked around calmly upon the tombs and trophies of their predecessors with a momentary pang, a feeling of humiliation or humbled pride, as they have thought of that inevitable day—as come it would—when their anointed and pampered bodies would also sleep in dust until awakened by the trump of the archangel!

How many bitter, bitter tears have fallen upon these cold marble pavements from royal eyes—unused to weep; yet grief and death hath wrung them here. Proud, arrogant hearts have been abased here before the majesty of death, the velvet pall, the sable bier. Sorrow, like the weight of lead, has pressed upon the kingly brow; and wo, grief and misery, has echoed among these walls from many a regal breast. How many have

——"Stooped—and kissed the frozen cheek,
And the heavy hand of clay,
Till bursting words—yet all too weak,
Gave his soul's passion way.

Amid the impressive silence which reigns here at intervals, you may study tomb and inscription, or wander undisturbed beneath Gothic arches old and gray, where the sunbeams disclose the gilded portions of the ceiling, or display the rich colors of the painted windows, upon which are depicted saint and angel.

"Behold those cloudy saints and angel bands!
How rich the robes in which they brightly beam!
Such shapes we oft have seen in sleepy lands,
Peopling the spicy silver of a dream:
And just such harps, with carvings rude surrounded,
Have in those faced-thronged visions o'er the wild
air sounded."

As I stand here and look around me, I behold the end of greatness; but I also discern the time-enduring renown of a true hero. In how many instances is the mere tomb gazed upon, whilst the one who sleeps beneath, has bequeathed no honored name to posterity. The man is forgotten—his monument remains a sort of marvel to the beholder why it was ever placed where it is. How few monuments amongst the multitude, after all, excite in us any kind of interest! The generality of men have lived but for themselves, and they are as soon forgotten! Who shall revive their memories? Yet there are some men sleeping here whose monuments all delight to honor, not simply because they were Englishmen—not because their monuments are imposing or standing beneath the Gothic dome of a Cathedral. No, that were an unworthy and false supposition. It arises from neither circumstance. It is because some of these men's memories belong to the world at large. Other nations than their own have perceived in them that humanity which in life assimilated with the better part of our common nature—they conferred dignity upon mankind—they wrote or labored for no petty purpose, their labors are the property of all, and whoever looks upon their memorials, does so with respect and admiration. The benefactors of their race should receive at least a passing tribute—their *hic jacet*—consideration. How different are these emotions, how little in unison with the impressive ones felt whilst standing over the elaborate tomb of royalty! Most of the monuments of kings and queens which I see around me in this abbey recall to my mind little else than remembrances of error and ambition—of their miseries and misfortunes. Some from their own vices and infirmities, others from the circumstances of the times in which they lived. The personal history of most of them call from the spectator scarce other than a hasty remark, or perchance a word of obloquy—a word of scorn, and a look that would efface if possible the effigy reared to their memories. These are the feelings daily and hourly displayed here, yet each king now rests quietly, indifferent concerning the contumely that may be cast upon him—sleeps quietly now, who never did in life—sleeps on regardless of the vulgar tread of the clown above his ashes—of the despoiler of his monument—of the epithet of reproach or the token of servile homage:—he who in life engrossed perchance the love, fear, terror, anxiety, execration, or anathema of his age. Let no one say the tomb of a king is less instructive than the grave of the peasant:—a man may study humility in Westminster Abbey, as well as in the humblest churchyard. The melancholy state—the unpaid homage—the soft or heavy tread of the loitering visitor, impresses the mind with deep solemnity. Each foot-fall sounds upon the ear with a warning admonition, and the echo of distant voices among these "long-drawn aisles and fretted vaults," seem like the whisperings of departed spirits.

The lowly grave in the village churchyard frequently displays the hand of affectionate regard by the tender assiduities bestowed on it by the living—by its graceful decorations—its funeral plants and flowers carefully planted and nourished. This bespeaks the grateful memory of survivors. How is it the graves of kings seldom receive this unbought attention—the sympathy of tears? The visitor of their tombs looks with indifference upon the ensigns of royalty and stands unmoved,—and perchance exulting over the ashes of him who, in life, all stooped to do reverence. The sepulchre of a king or queen rarely draws tears from beholders' eyes. Yet I have seen tears fall on such an one even here—over one whose misfortunes and calamitous end, whether deserved, or otherwise, is an unsettled point in history. Nevertheless, the fate of this celebrated woman to whom I refer, has called forth the world's sympathies even after the lapse of ages. And these tears fell upon the tomb of Mary, Queen of Scots. I walked over the abbey one day with a small party: among that party was a stately French lady, who appeared to take but little interest in the monuments generally. We entered Henry the Seventh's Chapel. The guide, in his usual every-day manner, laid his hand upon the recumbent statue of the queen, saying, "Here lies the body of Mary, Queen of Scots!"—"this is her costly monument erected by her son, King James!" In a moment the French lady's attention was aroused. After looking upon it with the utmost intensity, she uttered an exclamation, leaned her head over the white marble figure with signs of deep emotion, and burst into tears. We left her weeping there. All the generous, tender sensibilities of woman was here displayed. It was not done for effect—it was not done designedly. She knew not, it appeared, that the monument was here, until she came thus suddenly upon it. Her grief was doubtless genuine. I was afterwards informed that she was a personage of high rank in her own land, and had gone through greater troubles and vicissitudes in life than fall to the common lot. This may have made her feel perhaps more acutely for the calamities of one whose fate in life seemed wedded to wo; yet sympathy was clearly developed in that involuntary rain of tears—that tender sorrow for the unfortunate, though it were a queen.

There is yet another tomb here, over which I have seen the form of woman bend as if she would do honor to one who was an ornament to her sex. It is the slumbering effigy of Eleanor, Queen of Edward I. What reader of English history has forgotten the heroic faithfulness of this celebrated woman? Some historians doubt the story of her having sucked the poison from her husband's arm at the siege of Acre. But why should the literal, dull, and perchance mistaken annotator of the nineteenth century, attempt to throw doubt upon a noble act of heroism which took place during the middle ages? Why should he desire to speculate upon its authenticity, to believe it untrue, and thereby pluck from history a page too bright and beautiful to lose? Why should he not rather credit, than question, this lovely piece of female intrepidity? Why attempt to lessen the interest and admiration felt whilst standing over the tomb of devoted woman—of one who in life ennobled her sex, and gave the world an illustrious example of holy affection? Why blot out this sacred record of pure magnanimity? The ancient Saxon glee-man hath sung this same deed centuries ago in the Holy-land, when pious and chivalrous acts were chanted, not written; when the deeds of the good and the brave, even in an age of rude barbarity, seem to have excited admiration and enthusiastic praise. Is all the chivalry of the world confined to the middle ages? I must credit the ancient legend, in this instance, in preference to modern interpretation. I must believe that Eleanor, who now lies beneath me, and to whom Edward had memorials placed at each spot where here lifeless body rested until it was interred where I now stand, was what she has been represented. Whose arms of Castile, Leon and Ponthieu, in heraldic display, mingled with embossed imitations of vine and oak leaves, are to me nothing. Yet when I read the ancient inscription upon her tomb in Saxon characters—"Icy gist Alianor, jadis Reyne d'Angleterre, femme a Rex Edward Fiz;"—I think only of the noble woman!—whose pious memory and virtues will outlive brass and marble—a more enduring title than that of Queen.

D.

For the Churchman.

BISHOP M'ILVAINE.

Mr. Editor,—In common, I know with many, I hope with most, of your religious readers, I have deeply lamented the course which the Bishop of Ohio has thought fit lately to adopt. In the Western Episcopal Observer of May 1st., he tries very hard to provoke our Bishop to a newspaper war. I hope the latter will remain unmoved on the Christian and honorable ground which he has taken.

The Bishop of Ohio's position in this matter is one that cannot but excite the deepest regret in every sound friend of the Gospel and the Church. Our Bishops, I have ever thought, should move above the atmosphere in which revolve our smaller ecclesiastical luminaries, be they pastoral or editorial. I mean not that they should fail to extend towards the humblest of Christ's flock the kindness and Christian sympathy of the humblest; but that they should so govern their official acts and conduct as never to be reduced to the necessity of a newspaper defence against newspaper attacks. I pity the Bishop who cannot, at all times, throw himself upon the sound sense and good Christian feeling of his diocese, and of the Church at large, for vindication of his official character and proceedings.

This, it seems, the Bishop of Ohio thought he could not do; but must descend from his sacred eminence, and become, *in propria persona*, his own vindicator in a weekly journal. Our whole Church is hereby maltreated and disparaged; and that by a member of an order which is reasonably expected to be peculiarly jealous of her sanctity and dignity.

The last number of the Western Episcopal Observer contains five columns of something from the Bishop of Ohio, which, I suppose, he intends as vindication of himself. I hope that Right Reverend Dignitary will not think it presumptuous in me to say that I humbly think he has been at a great deal of unnecessary trouble. He has gone about it, and about it, and about it, to tell his readers what Bishop Onderdonk and Dr. Seabury have, here and there, said in their letters to him. Why not adopt the readier (and shall I say more honest?) part of publishing their letters out and out? Then his readers could fairly judge for themselves. The good Bishop has shown himself, however honestly, so unfortunate in making extracts, that he must excuse us for not feeling quite at liberty to judge of our Bishop or yourself, by the patches of his and your letters which he exhibits. Let the whole be given, and then we, the third party, shall be in a position to judge understandingly. There are sundry grave * * *'s in the Bishop's lengthy vindication of himself in the Western Episcopal Observer, which, I opine, sensible men will expect to have interpreted to them before they will suffer themselves to be led in the matter. Again, therefore, I say, let the Bishop—since he chooses to become a newspaper belligerent—come out honestly, and tell the whole story. The editors of the Western Episcopal Observer seem very fairly inclined in this matter. May they not respectfully represent to their Bishop that it would save him much analytical trouble to give at once the letters which have wounded him so much?

Mr. Editor: were I governed merely by feeling, I could not regret the course which the Bishop of Ohio has thought fit to pursue. He is doing the very thing which, with sensible and good men, must re-act to your credit, and the advantage of your paper. When calm reasoning is abandoned, and recourse is had to browbeating; when one in exalted station, who, as an author, lays himself fairly open to public criticism, seeks to shelter himself under his dignity of station; when ——— but I forbear.—Sound Church principle, and sound Church feeling, will supply the rest.

One word for the interest which is herein the most nearly concerned—that of true evangelical faith and piety. It has received a wound from Gambier, in the humiliation there brought on the Episcopal office, in the desperate opposition there made to genuine Gospel doctrine, and in the belligerent spirit thence threatening to go forth in the unholy work of rending and riving our branch of the Catholic Church, which may be hard to be cured. But let us still have faith in God. His promise is yea and amen forever. And from whatever quarter opposition comes, it will and must be ultimately subdued. May the renewing and converting influences of His grace hasten this blessed work!

One word too for our brethren in the West. It has been our happiness to do, according to the ability given us of God, for their spiritual interests. The position which the Bishop of Ohio has assumed threatens materially to interfere with this. God grant that it may not be so! The claims of the West upon us are too obvious, and too strong, to be easily set aside. Let not the wayward, imprudent, and undignified course of one man be allowed to injure them. Sound principles, views, and feelings, have there a hold sufficient to encourage all good and true Churchmen—and such are, of course, good and true Christians—to do what they may to promote there the interests of the Gospel and Church of our blessed Saviour.

CATHOLICUS.

For the Churchman.

I have often been perplexed, Mr. Editor, where the Pontiffs of Rome are mentioned, to find them spoken of by the appellations they bore previous to their consecration; and then afterwards, as assuming another. Lempriere observes, that "John XII., a Roman noble, son of Albein, was elected Pope in 956, at the age of eighteen, and was the first who changed his name of Octavian, by assuming that of John." He does not assign, however, the motive for relinquishing the one, and adopting the other. I wait your elucidation.

PULCHERIA.

We give the above in hopes that our fair correspondent may draw from others a fuller elucidation than it would be in our power to furnish.

THE CHURCHMAN.

SATURDAY, MAY 15, 1841.

We find ourselves once more under the necessity of inflicting a diatribe on our readers, who, however, may be assured, that the present is the last to which they will be subjected for a long time to come. The topics of our remarks for a few weeks past have been quite as little agreeable to us as to them: they have been pressed on us by necessity, and the next week must give a new aspect to our editorial columns.

In the Churchman of May 1st, we took a distinction between the authorized teaching and the practical corruptions of the Church of Rome: the former, we said, had not been, "in the eyes of enlightened Protestants, the great objection to her communion. On the contrary they have complained, and with reason, of her systematic craft and treachery, in keeping her authorized teaching as ground to fall back upon in controversy, and yet sustaining in practice a system of corruption and abuse to which her authorized teaching, however exceptionable, affords but little support." And of this we gave a few particular instances.

Whether this ground be right or wrong, it was certainly taken by us in the conscious simplicity of truth. We held it to be a mere matter of fact statement, and had no suspicion that it would be denied by any man; much less that it would be thought to afford an occasion of triumph to Romanists, and of distrust, complaint and reproach on the part of our friends.

How far we have been disappointed, what proofs of disappointment we have received, and what reflections they have excited in our mind, we need not tell. Suffice it to say, that while the main ground has been deemed highly exceptionable, nothing less than "Popery unmasked," the illustration of it in the instance of Purgatory, has provoked the severest animadversions. To this point, therefore, we shall direct our remarks.

We quoted from the Council of Trent the sentence, "that there is a Purgatory; and that the souls [of the faithful] there detained are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the altar;" and remarked on it, that, saving the word *Purgatory*, the doctrine here defined was "not repugnant to reason, agreeable to antiquity, and believed to be countenanced in Scripture, and recognized in the Liturgy of the Church of England, by many who would go to the stake sooner than abet the vile abuses and corruptions of the doctrine as practically taught in the Church of Rome."

Now in order to sustain our ground, and to meet the objections and complaints which have been made to us, both orally and by letter, we mean to show, 1, what the actual Romish doctrine is which *is* covered by the word *Purgatory* in the above extract from the Council of Trent; 2, what the Catholic doctrine is which *may* be covered by the rest of the sentence, when the word Purgatory is expunged from it; and 3, that the Catholic doctrine is not merely like the common Protestant view, a negation of the Romish fable, but an adequate and complete refutation and explosion of it.

I. The Romanist considers that there are three states or places for departed souls: Heaven for the truly pure and blessed, Hell for the desperately wicked, and an intermediate state (*not*, be it remarked, between death and judgment, but) between Heaven and Hell, which is known by the name of Purgatory.

The actual Romish doctrine which *is* covered by the word Purgatory, in the definition of the Council of Trent, as partially developed in the Trent Catechism, as explained by her divines and as imposed on her laity, is, when stated soberly and without its numerous extravagances and scholastic refinements, that Purgatory is a place in the bowels of the earth, near the regions of Hell, in which the souls of those who are too impure for Heaven, or who die without having paid the penalty due to God for sins which have been remitted, are detained to undergo a process of purification by true and real fire, (of the same species with our own element,) and to make satisfaction to the divine justice by pœnal suffering and torment. The duration of this purgatorial and pœnal process is prefixed by God, but not cognizable by men; some supposing it to be limited to ten years, others to be extended to two hundred, but all agreeing that the delivery of souls so detained is expedited by prayers and masses; and it is to bring souls out of this purgatory and get them into heaven, that prayers and masses and alms are offered in the Church of Rome.[*]

II. In contrast with the actual Romish view, we shall now place that which we shall designate as the Catholic doctrine;[†] or that which may be covered by the Tridentine definition, when the word Purgatory is expunged from it.

The Catholic doctrine is, that there are two states or places only for departed souls, the one of happiness, the other of misery; both perfect in *kind*, but *imperfect* in *degree;* the resurrection of the body, and the sentence of the final judgment, being needed to consummate the happiness of the one and the misery of the other. This is the Catholic doctrine of the Intermediate State; and this state, in the view of the Catholic, is *not*, like that of the Romanists, between Heaven and Hell, with a facility of transition to the former; but that which intervenes, without any alteration in *kind*, between Death and Judgment. The state or place of the righteous is called Paradise; and the souls of the faithful are said to be detained in Paradise awaiting, in joyful anticipation, the resurrection of the body, and the final judgment, in order to their admission to eternal glory and blessedness with their Redeemer in Heaven. For the faithful departed in this state of Paradise, the Catholic thinks that prayers may be innocently (as by the Primitive Christians they were actually) offered, in order that they may improve in their blessed estate, enjoy higher degrees of rest and refreshment, obtain a blessed resurrection, and find a favorable account in the great and dreadful day; and that God would show his favor towards them and towards us by hastening the triumphant delivery of his saints, and the consummation of the kingdom of his Christ.[‡]

Having thus stated the actual Romish and the genuine Catholic doctrine, we now proceed to show:

III. That the Catholic doctrine is not, like the Protestant, a mere negation of the Romish error, but an adequate and complete refutation and explosion of it.

This we shall do by stating the reasons which Catholics assign in behalf of prayers for the faithful departed, and showing that all and each of them are destructive of Purgatory, root and branch.

In the view of the Romanist, prayers are offered for the departed to expedite their transition from a state of purgatorial torment into heaven.

In the view of the Catholic, prayers are offered for the faithful departed:

1. In order that the faithful on earth may be assured that their brethren who are departed in the faith are not reduced to annihilation, but are still alive and in a state of happiness with God, through Jesus Christ.

2. In order to distinguish the truly contrite and faithful servants of Christ from those who die without a hearty contrition for their sins. For although it is not given to the Church to know the hearts of men, yet she would ever impress on her children the awful doctrine of the Redeemer, that all men, after this life, the only term of probation, is ended, must enter immediately into a state of irreversible happiness or irreversible misery.

3. In order to discriminate Christ, the Redeemer of men, from all, even the most glorious of his saints. For Christ the prayers of the Church are never offered; for his apostles and the most blessed of his saints they are offered; by which distinction the Church would keep her children in remembrance that Christ is God, the saints are men; that Christ is in heaven, and that the saints are on earth by reason of their bodily remains here deposited; that the humanity, as it exists in personal union with our blessed Lord, is fully redeemed and glorified, while the saints, although possessed of the plenitude of redemption in the counsels of God before the world was, and *potentially* possessed of it in the humanity of Christ, are yet *actually* in a state of advancement or progression towards that blessed consummation of Redemption of which Jesus Christ is at once the sole author and MODEL.

4. And lastly, in the view of the Catholic, prayers are offered for the faithful departed, in order to their increasing rest and refreshment; and also, in order to forgiveness, or the progressive communication to them (in assurances of joy and comfort, the happy foretastes of the full and final absolution of the Great and Dreadful Day) of the pardon of those sins, the full penalty of which was paid to the justice of the Almighty Father, in the sacrifice of the humanity by his son, Jesus Christ.

Now we do not mean to advocate the ancient custom of prayers for the faithful departed, nor the grounds on which it is rested; all that we have aimed to do is, to state the doctrine, and the reasons assigned for it; and having done this, we proceed to show that these reasons are utterly destructive of the Romish doctrine of Purgatory.

I. The first reason supposes that the faithful departed are in a state of happiness with God; and therefore subverts the Romish doctrine which assumes that souls in Purgatory are in a state of torment.

II. The second supposes that prayers are offered for the peace and refreshment of those only who die in true and hearty contrition for their sins; and thus subverts the Romish doctrine of Purgatory, which assumes that they who die without a true and hearty contrition, we may have their defects of penitence supplied and be brought (after purgation by fire) equally with the truly contrite, to a state of unalloyed happiness with God.

III. The third supposes that the imperfection in the happiness of the faithful departed is to be removed and changed into the fruition of glory by the reunion of the soul with the body which is detained in the earth until its resurrection by the energy of the same Spirit which raised up Jesus from the dead; and this reason subverts the Romish doctrine of Purgatory in three ways:

1. Because it shows that the happiness of the faithful departed is complete *in kind* and only imperfect *in degree;* and thus subverts the Romish Purgatory which supposes that the souls therein detained are in torment.

2. Because it shows that prayers are offered for the faithful departed, in order that God would be pleased to hasten the blessed resurrection of the body, which is needful in order to their full fruition of heavenly blessedness; and thus subverts the Romish doctrine which enjoins the offering of prayer in order to the liberation of souls from a prison of torment.

3. Because it assumes that the joys of the saints will not be consummated until after the Resurrection and final judgment; and thus subverts the Romish notion that the souls of the departed may be admitted into heaven after a purgatorial process by fire, which is completed before the Resurrection; a notion which opens the way for the invocation of saints, not in the way of pious ejaculation, but in the way of idolatrous worship, as supposing that some of the saints even now reign in heaven with Christ.

IV. The fourth reason in behalf of prayers for the faithful departed is, that the pardon of the saints, which has been fully obtained for them through the satisfaction of Christ, may be progressively communicated to them in renewed assurances and blissful foretastes of the final and declarative absolution, before the heavenly hosts in the great and dreadful Day of Judgment; and this reason is destructive of the Romish figment of Purgatory in two ways:

1. Consistently with the great Protestant doctrine of Justification, it supposes that the happiness of the soul consists in the remission of sins through the death of Christ, and so subverts the Romish Purgatory which supposes that the happiness of the soul is the result of its physical purgation from infection.

2. Consistently again with the true Gospel doctrine of Justification, it supposes the *penalty* of sin to have been fully paid in the satisfaction of Christ; and that the sufferings of the saints are paternal and disciplinary, and limited to the present life; and so subverts the doctrine of the Romish Purgatory, which teaches that the sufferings of the saints are penal and expiatory in their nature, and are protracted in the fiery pains of a subterraneous prison after this life is ended.

We have thus shown what the Catholic doctrine is, and what the Romish; and how the former completely refutes and crowds out the latter; and now that the reader has compared the one view with the other, the Papistical view with that which is directly subversive of Popery, let him turn back and compare both views with the definition of the Council of Trent. Take away the word *Purgatory*, and does not the Tridentine definition cover two opposite doctrines, which are totally inconsistent the one with the other? Is there any thing in that definition that savors of the Romish doctrine of Purgatory except the word? And said we not truly that that word was a ligament to bind the loathsome corpse of Popery to the living body of Catholicism?

"The Council of Trent," says Mr. Brampston, (a divine of the latter part of the seventeenth century,) "shows her artifice and subtlety in no one point defined by her, more than in her definition concerning Purgatory, which though she propounds for an article of faith, (and that a most important one,) yet her wisdom has thought fit to give no description of it, but leaves it to her prelates and priests to tell what it is and in what extent to be believed."

A score of similar and continuous testimonies, from the Reformation downward, might be cited from divines of our Church, who have either allowed or commended the Catholic doctrine, while they have rejected with abhorrence the Papistical counterfeit, by which a credulous laity are duped by their priests into the support of a lucrative fable, which their Church, in the Council of Trent and the Creed of Pius IV., has dared to do little more than sanction by name. The Council of Florence, it must be owned, is *somewhat* more explicit.

This *duplicity* (as it may with literal truth be called) in the Council of Trent lays the foundation for a very transparent sophistry. It is easy for the Romish proselyter to state the Catholic doctrine—to make the sympathies of men vibrate to its power in an eloquent discourse on spiritual communion with deceased relatives or friends, and accumulate proofs from antiquity in favor of the custom of prayer for the faithful departed; and thus, under cover of the Catholic doctrine, slur upon his hearers or readers the Romish Purgatory, cajole them into paying for masses to liberate the souls of their friends from fiery torments, and so make them gulp down an error which is not even a corruption of Christianity, but which, as actually held and practised in the Church of Rome, is neither more nor less than an old heathenish superstition.

It is important that the members of our Church should bear in mind the distinction which we have pointed out, for several reasons; 1, that they may detect the mendacious sophistry of Rome, and see how she makes the promise to the ear, and breaks it to the hope; 2, that they may see the deadly error of Rome which their Church has condemned, and against which she has PROTESTED, and carefully discriminate it from the ancient usage of prayer for the faithful departed, which, although for wise and weighty reasons she has discountenanced, she has never authoritatively condemned; 3, that by examining the doctrine of Purgatory, separately and by itself, and seeing how prolific it is of imposture, they may learn to appreciate the conduct of our Reformers, in abolishing the custom of prayer for the dead, which, though innocent in its origin, had been tortured to the support of Purgatory: 4, that if they cannot approve, they may at least learn to respect the motives, and view without distrust the efforts of those who are in truth moving in the van of Protestants, and honestly (even if erroneously) seeking to oppose Romanism, not merely by barren negations, but by supplanting it with a living, and practical Catholicism; 5, and lastly, it is important for Protestants to mark the distinction, in order that they may say to Romanists, when appeal is made to the *authorized teaching* of their Church; We do not allow the letter of the Council of Trent to be a fair index of the doctrine of your Church—but we hold you responsible not merely for the letter, which often conceals the germ only of error under the foliage of a genuine Catholicism, but for the letter as developed in your Trent Catechism, illustrated by the writings of your divines, and carried out in the practical workings of your corrupt and iniquitous system.

Prayer for the faithful departed is confessedly a very ancient usage of the Church. It cannot, however, plead the express warrant of Scripture—and has never, like the articles of the Nicene Creed, been defined to be *of faith* by the Catholic Church. Our Church, therefore, at the time of the Reformation, was free to continue or abolish the custom without violation to the integrity of faith. Viewing it in its practical connection with Purgatory, she abolished the practice; and when we consider how directly subversive the error of Purgatory is of all sound views of our redemption through Christ, and how impracticable it is to separate suffrages for the departed, from the notion of helping souls out of Purgatory, after the two things have been long linked together, we shall pause before we impeach her wisdom. Certainly, in the disuse of prayers for departed saints, she is far more agreeable to antiquity than is Rome in the perversion of the custom to the support of Purgatory. This is sufficient answer to those who would confront us with the example of the Primitive Church. And let all such be reminded, that it is far better to preserve their Christian liberty where the Church Catholic concedes it, than to be enthralled by a Church which has not merely enjoined the usage of prayers for the dead, but has indissolubly tied it up with the heathenish superstition of Purgatory; and not only so, but has imposed both under anathema, and as *articles of faith*, and has thus put herself in a state of schism with the Catholic Church, and exposed herself to the woes denounced against those who add to the things contained in the Book of Life.

Eastern Church.—On our last page will be found an interesting letter from the Rev. Mr. Southgate, and another from the Rev. Mr. Rassam. The tone of Mr. Southgate's letter, and the facts stated in it, give us more hope than any thing we have yet seen, that our mission in that region may prove as salutary in its operation, as it is sound in its principle.

We have on hand, and shall commence publishing next week, a short series of articles designed to illustrate the beneficial effects of the foreign missions of our Church; and particularly in reference to remarks which have been made on them by our valued correspondent "F. M."

Talleyrand, on our first page, is remarkable even among the many extraordinary effusions from the same pen.

Old Journals.—We are obliged to the Rev. Mr. Haight for the abstract on our last page, which will be read, we think, with interest.

Wiley & Putnam have for sale, Bishop Doane's Brief Examination of the Rev. Mr. Boardman's Proofs. Also, the Funeral Address, before the citizens of Burlington, by appointment of the Common Council.

The Oratorio of David.—The New York Sacred Music Society will perform the above Oratorio at the Tabernacle, in Broadway, on Tuesday evening next, for the last time this season. We would advise those who have not heard it, to avail themselves of this opportunity of doing so.

Baptism by Immersion.—On Thursday, the 6th inst., two of the students of the General Theological Seminary were baptized in the Hudson, by the Rev. Professor Ogilby. The baptism was by trine immersion, the candidates kneeling in the water with their faces towards the East, and was administered according to the prescribed form of the Protestant Episcopal Church, and in the presence of a considerable number of witnesses. The occasion has been descsibed to us as one of unusual interest and solemnity.

Episcopal Visitation.—The Bishop's appointments for visitation have been altered by the addition of two appointments for *Morrisania.*

Death of the Rev. Dr. McIlhiney.—A private letter from *Baltimore* says, "Our much respected and *useful* minister in the Church, the Rev. Dr. McIlhiney, of St. Ann's Parish, Annapolis, Maryland, is no more: he died on last Sunday, May 2, from home, on his tour in the diocese to obtain subscriptions to the Bishop's Fund. He died in St. Mary's county, only 5 days illness."

Bishop Walker.—A letter of a clergyman of Scotland to a friend in this vicinity, announces the decease of the venerable Bishop Walker, Primus of the Church in Scotland. Bishop Walker took a lively interest in the prosperity of our American branch of the Church, and in our clergy; most of whom have heard of his worth, and some remember with gratitude his personal attentions. He died at an advanced age, affording in his death an impressive illustration of the principles that had governed his life.

Professor Turner of the General Theological Seminary has favored the Church with an octavo of about 400 pages, entitled, "A Companion to the Book of Genesis." [New York and London: Wiley & Putnam.]

We have received also, a copy of "Psychology; or a View of the Human Soul, by Rev. Frederick A. Rauch." [New York: M. W. Dodd, Brick Church Chapel.] We intend to take further notice of both.

We have received a sermon of Bishop Meade, preached at the consecration of Bishop Elliott. It contains an appendix, which together with the sermon, forms a pamphlet of 143 pages. Bishop Ives, and Bishop Gadsden, and Bishop Elliott, we observe, have united with others in commendation of the sermon, and in requesting a copy of it for publication. It is therefore proper to remark, that the appendix has no connection whatever with the sermon.

The Rev. J. W. French, who has been in Europe for the benefit of his health, lately returned to this city from Havre. His health is restored, and he is at present residing at Georgetown.

The Rev. Mr. Goddard has resigned the rectorship of Christ Church, Brooklyn, and taken up his temporary residence on Staten Island, and desires that all letters and papers for him, should be addressed to the care of Charles A. Jackson, Esq., No. 27 Front street, New York.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. James' Church, in the city of Philadelphia, on Wednesday, the 16th of June next, at 5 o'clock, P. M.

P. VAN PELT, *Secretary.*

Philadelphia, May 10, 1841.

To the Friends of Christian Education in the City of New York.

The Bishop of Tennessee begs leave to state, that having made his appeal in nine of the principal churches in the city, he cherishes the hope that exertions to accomplish the object in hand—the relief of the Columbia Female Institute—will not now cease. He is not able to acknowledge the receipt, up to this day, of more than $1088. It cannot be that New York Churchmen are indifferent to the object, for its intrinsic importance must commend it to the favor of every lover of his kind and of his country. It cannot be that they are unable to grant the moderate assistance that is now *absolutely needed*, and that *within thirty days*, to save the Institution from going under the hammer for about $3,500. We must suppose, then, that an opportunity to give, is only wanting to indicate the well known character of the citizens of New York for liberality. We shall be excused for reminding our brethren who have heard our statements upon this subject, that the institution for which we plead, is the only one under the control of Episcopalians for a region three times the extent of New York and New England together—that in the same region, other denominations have their Seminaries—many of them well sustained, and among them the Papists at least 33,—that our Institute has now 150 pupils, a corps of ten teachers, and perhaps the best chemical and philosophical apparatus west of the mountains. And in one word it may be said, if this Institution is permitted to go to destruction, it must inevitably operate as a death blow to the hopes and efforts of Churchmen in the South West. Feeling that interests of vast consequence are at stake in the present effort, this final appeal is made to the sympathies and benevolent liberality of an enlightened and Christian public. Donations in aid of the object may be made to Mr. Thomas Browning, at the *Church Depository*, 28 Ann street, who will call in a few days and receive what charity may give.

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[*] From a curious tract entitled "Mercurius Rusticus, or the Country's Complaint of the Sacrileges, Profanations and Plunderings Committed by the Schismatiques on the Cathedral Churches of this Kingdom." London: printed for Richard Green, Bookseller in Cambridge, 1685.

[*] For the above account, see Bellarmine De Purg. Lib. ii. c. 6, 8, 10, 11.

[†] Without approving the doctrine of prayer for the faithful departed, we yet feel at liberty to include it under the designation of *Catholic*, because although disclaimed by our own Church, it prevailed universally in the Primitive Church, and has been retained in the Greek Church; and also because it is directly in the teeth of the Romish doctrine of Purgatory. Some of the ancient fathers held extravagant and indefensible notions respecting a purgatorial fire, but none of them held the doctrine of the present Roman Church; at least none of the numerous quotations in Bellarmine approach the point which they are brought to prove.

[‡] The above statement, as far as relates to the *intermediate state*, is the received doctrine of the divines of our Church. The other part, however, viz: prayer for the faithful departed, is discountenanced by most of our divines as an unprofitable custom, and one which experience has proved to be dangerous from its liability to abuse. Others of them, however, speak of the usage as innocent, and some have commended it and lamented its discontinuance. Among the latter are the non-juring divines, who have attempted to show that the custom is warranted by Scripture, and may be maintained by a line of argument parallel to that by which infant baptism is advocated. They refer also to passages in our Liturgy in which they think the sentiment to be tacitly recognized. *See Brett on the Liturgies*, and *Johnson's Unbloody Sacrifice.*

James H. Otey,
Bishop of the Diocese of Tennessee.

New York, May 4, 1841.

Since the date of the above Circular, about $550 has been contributed.

The above object is hereby earnestly commended, in view of the essential and important interests involved in it, to the benevolent and liberal consideration of the Episcopalians of New York.

Benj. T. Onderdonk,
Wm. Berrian,
Jona. M. Wainwright.

Feeling a deep interest in the success of the above object, as one intimately connected with the advancement of true religion in the West, I beg leave most earnestly to commend it to public attention.

Manton Eastburn.

I cheerfully concur in the foregoing recommendations of the laudable and useful undertaking of Bishop Otey.

James Milnor.

I most cheerfully unite with the clergy of the city in the recommendation of the object set forth in the above circular, as not inferior in importance to any charity ever presented to a Christian community.

Joseph H. Price.

I do most cordially recommend the application of the Bishop of Tennessee to the liberality of my fellow Churchmen, being confident that that liberality can find no better channel in which to flow. The object which the Bishop has in view is closely connected with the growth, nay, with the very existence of the Church in that region.

Benj I. Haight.

Those who have heard Bishop Otey's statements respecting the Columbia Institute and the state of religious education in the South West, will need no further recommendation of his appeal. To those who have *not* enjoyed the opportunity, I would beg leave to unite with my brethren in recommending this Institution, so essential to the interests of the Church in that region.

Lewis P. W. Balch.

The application of the Bishop of Tennessee I conceive to be one most intimately connected with the prosperity of the Church in the South West, and I do most cordially recommend it to the liberality of my friends and parishioners.

Henry Anthon.

We heartily unite in the foregoing commendations.

Thos. Lyell,
Thos. House Taylor,
Saml. Seabury,
Edward Y. Higbee,
Anthony TenBroeck.

I regard the object in behalf of which Bishop Otey asks for aid, as one of great importance to the cause of the Church in the South West, and earnestly commend it to the aid of Churchmen.

Hugh Smith.

TO CORRESPONDENTS.

"Melancthon," for reasons explained to the writer, is deferred another week.

"Clericus" is received.

Some communications have been received without signatures: how are we to acknowledge them?

In reply to a request to insert an article in the Gospel Messenger, we had intended to say last week, that the excess of matter which has already appeared on the subject in our columns, and the length of the article, oblige us to decline.

INTELLIGENCE.

The Rev. Wm. M. Jackson having romoved to Charlottesville, Va., requests all letters and papers for him to be directed to that place.

Rev Charles Fox, having resigned the rectorship of St Paul's Church, Jackson, Michigan, has accepted an invitation to that of Trinity Church, Columbus, Ohio. He enters on his duties immediately, and requests that all letters and papers may be directed to him at the latter place.

The Rev. A. F. Dobb has received and accepted an invitation to the Rectorship of the Church of the Ascension, Frankfort, Kentucky; and requests that all letters and papers for him may be directed accordingly.

The Rev. Edmund Neville, rector of St. Thomas's Church, Taunton, Massachusetts, has accepted an invitation to the rectorship of St. Philip's Church, Spring Garden, now drawing near its completion. Mr. Neville, who resided in this city for several years while prosecuting his theological studies, has acquired, during the brief period of his ministry, a reputation for qualities which, while they will render him an acquisition to the diocese at large, cannot fail to ensure the prosperity of the parish in which he is called to labor. The church, it is expected, will be ready for consecration in August or September.—*Banner of the Cross.*

On Thursday, April 15th, Bishop H. U. Onderdonk confirmed fifteen persons in Emmanuel Church, New Castle, Delaware; and on Sunday, the 2d inst., three in All Saints,' and thirteen in Advent Churches, Philadelphia. The whole number of persons confirmed in Philadelphia since the beginning of the present year, is 449.—*Ib.*

DIOCESAN CONVENTION.

Notice is hereby given that the *Annual Convention* of the Protestant Episcopal Church in the Diocese of Connecticut, will be holden in Christ Church, in the city of Hartford, on Tuesday the 8th day of June, 1841. Divine service to commence at 10 o'clock, A. M.

By the Bishop. E. E. Beardsley,
Secretary.

The Rev. William Hilton has resigned the charge of St. Peter's Church, Great Valley, Chester county, Pa.

We understand the Rev Charles H Alden, of Philadelphia, has been appointed Chaplain in the Navy.

From the Gospel Messenger.

Corner Stone.—The following brief and modest letter will convey interesting intelligence, and we trust the intimation, that a little help in the good work may be needed, will not pass unheeded.

Dr. Rudd—Rev. and dear sir:

Our Missionary, the Rev. G. B. Engle, laid this morning, the corner-stone of St. Luke's Church, Granby, Oswego county, there being no edifice for public worship in the whole township. We will do what we can to have it completed as soon as possible. The frame work is done and the enclosing is under contract. If our good friends more highly favored are called upon to aid us in finishing, we hope they will not refuse.

Churchman.

Granby, April 27, 1841.

From the Baltimore Patriot.

Died, at Leonardtown, St. Mary's county, Md. of congestive fever, on Sunday, 2d of May, the Rev. George McElhiney, D. D., rector of St. Ann's Parish, Annapolis. How few words may comprise that which is most eventful to society and its holiest concerns! How few hours may hurry to its consummation the most useful career! At the age of forty-two, when well qualified for the responsibilities of a prominent position in the Church, and conducting with singular success a measure fraught with lasting and important influences, this servant of Christ has met the arrest of death. It takes from the councils of the Church an able and conscientious member—from a parish a devout pastor—from a family its *needful* and true-hearted guide and support—from society a wholesome example—from his brethren a long tried friend; and in five short days, the athletic man, of robust health and simple habits, in the midst of his years, is stricken down; and in the country of a remote parish of the diocese, finds a resting place until the dawning of the great day. Verily, in their best estate, "mortal men dwell in houses of clay, whose foundation is in the dust. *They are crushed before the moth.*"

The early education of Dr. McIlhiney was obtained in England and France, under the direction and patronage of his uncle, now in London, but once a merchant of Baltimore; and in this city he was preparing for commercial life, when a sense of duty constrained him to abandon his more inviting prospects in the world, and devote himself to the ministry of the Protestant Episcopal Church. He was ordained in 1820, and in several parishes uniformly enjoyed the esteem and confidence of his parishioners for his activity and fidelity, consistent and unassuming piety, sound sense, love of study, and devotion to the principles and interests of the Church of Christ. He succeeded his estimable friend, the late Rev. Mr. Blanchard, in the Church at Annapolis, in 1835.

Saving under his own roof, he could scarcely have selected a spot where he could as peacefully have sustained his last conflict, as in that to which the providence of God led him. He had preached and partaken of the Lord's Supper, on the Sunday before his illness. The liveliest sympathy and the best skill of the neighborhood were lavished to relieve his sufferings; and three of his earliest friends and brethren ministered at his dying bed, to watch the last pulse, to catch the last sigh, and to close those eyelids upon a scene of labor and care, which have opened, we trust, upon a world "where they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." By this hope he was sustained firmly and devoutly. Christ, whom he had lived to serve and to preach, walked with him through the dark valley, cheering him with the promise that he would turn the shadow of death into eternal day.

In 1825 there were in Barbadoes fifteen clergymen and 5030 sittings in chapels and churches; in 1839 the number of the clergy had increased to thirty-two, and the church accommodation to 21,190 sittings. 4000 additional sittings are either in progress or contemplation, and there are 2305 adults in the catechetical schools preparing for baptism.

The Chronicle of the Church, in a tabular view of the Church in Connecticut from 1725 to the present time, gives the following as its actual numerical condition:—clergy 85, parishes 89, families 6500, Persons 39,000. In the last ten years, there has been an increase of 24 clergymen, 10 parishes, 2000 families, and 12,000 persons. In 1725, it appears that there were only one clergyman, three parishes, thirty families, and one hundred and eighty persons, in the diocese.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, May 16, Christ ch., Lockport, confirmation, 10½ A. M. Grace ch., do. 2 P. M.

Monday, 17, St. Paul's, Lewiston, confirmation, 2 P. M.

Tuesday, 18, Niagara Falls, confirmation, 11 A. M.

Wednesday, 19, Tonewanda, confirmation, 11 A. M.

Thursday, 20, Trinity, Buffalo, confirmation, 10½ A. M. St. Paul's, do. 3 P. M.

Friday, 21, Grace, Black Rock, 11 A. M.

Sunday, 23, St. James', Batavia, confirmation, A. M. & P. M.

Monday, 24, Attica, 11 A. M. Tuesday, 25, Stafford, 11 A. M. Wednesday, 26, St. Mark's, Le Roy, confirmation, 11 A. M.

Thursday, 27, Zion, West Avon, confirmation, 11 A. M.

Friday, 28, St. Michael's, Geneseo, confirmation, 11. A. M.

Sunday, 30, St. John's, Mount Morris, confirmation, A. M. & P. M.

Monday, 31, St. Paul's, Allen's Hill, confirmation, 3 P. M.

Sunday, June 6, St. James', Skaneateles, confirmation, A. M. & P. M.

Monday, 7, St. John's, Marcellus, confirmation, 11 A. M.

Tuesday, 8, Zion, Onondaga Hill, confirmation, 11 A. M. St. Mark's, Jamesville, do. 3 P. M.

Wednesday, 9, Pompey Hill, 11 A. M. Christ ch., Pompey, confirmation, 3 P. M.

Thursday, 10, Trinity, Fayetteville, confirmation, 10 A. M. Christ, Manlius, confirmation, 2 P. M.

Friday, 11, Cazenovia, 11 A. M. St. Stephen's, Perryville, confirmation, 3½ P. M.

Tuesday, July 13, St. Clement's, Weathersfield, confirmation, 11 A. M.

Wednesday, 14, Portage Falls, 2 P. M.

Thursday, 15, St. Mark's, Hunt's Hollow, confirmation, 11 A. M.

Sunday, 18, St. Paul's, Angelica, confirmation, A. M. & P. M.

Monday, 19, Cuba, 11 A. M.

Tuesday, 20, St. Stephen's, Olean, confirmation, 10 A. M.

Wednesday, 21, St. John's, Ellicottville, confirmation, 2 P. M.

Friday, 23, St. Luke's, Jamestown, confirmation, 10 A. M.

Saturday, 24, St. Paul's, Mayville, confirmation, 10½ A. M.

Sunday, 25, St. Peter's, Westfield, confirmation, A. M. & P. M.

Monday, 26, Trinity, Fredonia, confirmation, 11 A. M.

Tuesday, 27, St. Peter's, Forestville, confirmation, 11 A. M.

Thursday, 29, St. Paul's, Aurora, confirmation, 11 A. M.

Friday, 30, St. John's, Sheldon, confirmation, 11 A. M.

Sunday, August 1, St. Paul's, Buffalo, confirmation, 10½ A. M. Trinity, do. 3. P. M.

Sunday, 8, St. John's, Vienna, 10½ A. M. Newark, 3 P. M.

MARRIED,

On the 26th April, in Romeo, Macomb county, Michigan, by the Rev. R. R. Kellogg, Hon. Azariah Prentiss, one of the Associate Judges of the county, to Miss Harriet Angeline Dyar, of Boston, Mass.

On Wednesday, May 5th, in St. Thomas' Church, by the Rev. Francis L. Hawks, D. D., Mr. Henry Smith, to Miss Ann Eliza, daughter of Isaac Smith, Esq. all of this city.

DIED,

In Chestertown, Md., on Saturday morning, April 10, 1841, in the 36th year of her age, Mrs. Margaretta Jones, wife of the Rev. Clement F. Jones, rector of Chester parish.

At New Rochelle, on Saturday, the 8th inst., after a long and painful illness, Alethea Carmer, daughter of the late Frederick Guion, of that place.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley. Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benj. 7 Third Avenue.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Henry, D. D. Rev. Caleb S. cor. Willoughby and Jay.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L, Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D, Rev Benjamin C, 1 Sands street.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H. 219 Washington street.
Messenger, Rev John F, Butler, 3 doors from Smith.
Page, Rev. William P. Warren street, near Court st.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D., D. D., Essex-street.

CALENDAR.

MAY.

9. Fourth Sunday after Easter.
16 Fifth Sunday after Easter, or Rogation Sunday.
17. }
18. } Rogation days.
19. }
20. The Ascension of our Lord Jesus Christ.
23. Sunday after Ascension Day.
30. Whitsunday.
31 Monday in Whitsun-Week.

JUNE.

1. Tuesday in Whitsun-Week.
2. }
4. } Ember Days.
5. }
6. Trinity Sunday.
11. St. Barnabas the Apostle.
13. First Sunday after Trinity.
20. Second Sunday after Trinity.
24. The Nativity of St John the Baptist.
27. Third Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M. St. John's Church, *Troy*; 4 P. M. Lansingburgh, *Rensselaer county.* Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, *Essex county.*

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glens Falls, *Warren county.* Tuesday, 18, Stillwater, *Saratoga county.* 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton.

Sunday after Ascension, May 23, Port Jackson, *Montgomery county.* 24, Fonda. 25, Johnstown, *Fulton county.* Thursday, 27, Little Falls, *Herkimer county.* 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, *Otsego county,* Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, *Schenectady.*

Trinity Sunday, June 6, A. M. Trinity Church, *Albany;* 4 P. M. St. Luke's Chapel, West Troy, *Albany county.* 7, Lansingburgh, *Rensselaer county,* Institution. 8, Somers, *Westchester county,* laying corner-stone of church. St. Barnabas the Apostle, Friday, June 11, Astoria Female Institute, Astoria, *Queen's county.* 12, do.

First Sunday after Trinity, June 13, St. James Church, *New York.*

Second Sunday after Trinity, June 20, Williamsburgh, *King's county.* Institution A. M., Confirmation P. M.

Monday, June 28, Morrisania, *Westchester county,* Consecration. St. Peter the Apostle, Tuesday, June 29, Flushing, *Queen's county,* St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county.* Thursday, 8, St. Paul's College, College Point, *Queen's county.* 9, do.

Friday, July 23, Cold Spring, *Putnam county.*

Seventh Sunday after Trinity, and St. James the Apostle, July 25. Fishkill Landing, *Dutchess county,* Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, *Orange county,* Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, *Ulster county,* Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county.*

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county.* Tuesday, 10, Christ Church, Poughkeepsie, *Dutchess county.* 11, Pleasant Valley. 12, Lithgow. Saturday, 14, Pawlings.

Tenth Sunday after Trinity, August 15, Patterson, *Putnam county,* Ordination A. M., Confirmation P. M. Tuesday, 17, North Salem, *Westchester county.* 18, Somers. 19, Bedford. Saturday, 21, Whiteplains.

Eleventh Sunday after Trinity, August 22, A. M., Rye; 4 P. M., Mamaroneck. 23, New Rochelle. St. Bartholomew the Apostle, August 24, Eastchester. 25, Westchester. 26, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening next the 17th inst., at half past 7 o'clock.

Wm. A. Duncan, *Recording Secretary.*

May 15, 1841.

ACKNOWLEDGMENTS.

ST. ANDREW'S CHURCH MICHIGAN.

The undersigned gratefully acknowledges the receipt of letters containing or promising aid towards repairing his Church; from the following persons:

Thos N Stanford, Rev Doctors Thos House Taylor, Dorr, John A Clark, and Rudd; Rev Messrs W Walton, Bury, and Van Kleeck, for himself and Rev Messrs Ingersol and R Cox. He begs to be permitted to add, that he has not yet received as much as is needed, and hopes other friends of the Church will be favorable to his application. Contributions will be in *season* if made any time during the months of May and June; but it is important we should know at an early day what we may *depend upon,* as we are determined not to involve the parish in debt.

F. H. Cuming, Rector of
St. Andrew's Church, Ann Arbor, Mich.

☞ Contributions to aid in rebuilding the Church at Ann Arbor will be received by Swords, Stanford & Co.

CITY MISSION.

The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums received April 1st:

From Thomas L Wells, $10. Henry Ritter, $2. Jacob Walton, $10. "A Friend to Missions," $5. Collection at St Thomas' church, $187 70. Miss M Turner, $1. A B McDonald, $10. G Carter, M D, $5. Total $230 70.

Lewis Phillips, Treasurer,
54 Wall street.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From L M H, donation, $3. Pope Catlin, donation, $3. John L Norwood, donation, $1. Collection in St John's ch, Poulteney, Vt, by Rev Lucius M Purdy, $3 13. Mr and Mrs Governeur, annual, $8. Mrs H Haight, annual, $2. Mrs A B Dash, annual, $2. Total, $22 15.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent.

At the Depository, 28 Ann-street, by
New York, May 12, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From L M H, donation, $3. Pope Catlin, donation, $2. Mr. Governeur, annual, $1. Mrs H Haight, annual, $1. Mrs A B Dash, do. $1. John L Norwood, donation, $1. The Ladies' Society of Christ Church, Hudson, by Rev P T Babbitt, $10. Total, $19.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, agent.

At the Depository, 28 Ann street.

New York, May 12, 1841.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 5th inst., has received the following contributions, viz.

By the hands of Francis Hoskin, Treasurer, the fourth instalments of the pledge given last year for $5000, by the Association for the Promotion of Christianity, of Grace ch, Philadelphia, to the Foreign and Domestic Missionary Societies, each one half, $625. From a member of Trinity ch, Newark, N J, for Domestic Missions, $4. From Mr M S Bryen, Orange county, N C, $3. By the hands of Mr Bell from St Paul's ch, Alexandria, D C, for Domestic Missions, $20 69; for Green Bay Mission, to go towards the support of the female teachers among the Indians under the charge of the Rev Mr Davis, received from the scholars of the Sunday school attached to said church, $26; also for the Duck Creek Mission, $1, and for Jubilee College, $1—117 69. By the hands of the Rev Dr Wheaton, contribution of Grace ch, St Francisville, La, for Domestic Missions, $125. By the Rev John Swan, rector, offerings of St Timothy's ch, Massillon, Ohio, one half, $10. Donation by the Rev Amos B Beach, rector of Zion ch, Louisville, N Y, being the amount of his postages as a local correspondent, $3 87. From "X," $10, one half to each Committee, $5. By the hands of the Rev Mr Carder, for Evansville, Indiana, $18, being the part handed to him of the sum acknowledged in the "Churchman" as from the Church of the Assension, New York, and $5, acknowledged in the same paper as sent to him—$23. From a friend of Missions, per Rev T Smith, Isle of Wight county, Virginia, $5. Per H McFackler, from St Margaret parish, Caroline county, $5. From St Johns, Berkley parish, $1. Per B L Mead, from Grub Hill Church, Raleigh parish, $7. Per Rev George Woodbridge, from communicants of Christ ch, Richmond, Va, $21 25. From Anna M Smith, Livingston, for Western Missions, 2 50. By the hands of N G Ogden, Esq, Treasurer, received from the "Young Men's Missionary Society of St Luke's ch, New York," to be applied towards the erection of a church edifice at Southport, Wisconsin, in reply to an application from the Rev Wm Allanson, Missionary at that station, $25. By the hands of the Rev C Dresser, received from the Rev Mr Hyer, rector, contribution of Trinity ch, Jacksonville, Illinois, $5. By the hands of the Rev Silas Blaisdale, rector, contributions of St James ch, Amesburg, Mass, $3. Total, $991 31.

James Swords, Treasurer.

New York, May 12, 1841.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending May 12th, from the following individuals, viz.

W F Slater, Indianapolis, Ind, with remit; Rev N E Cornwall, Southport, Ct, with remit; P M at Owego, with remit; P M at Mount Morris, with romit.

Packages have been forwarded from the Depository during the week ending May 12th, as follows:

To R S H George, Phil, per Union Line; D Brunner, Baltimore, in package to R S H George; Charles Stimpson, Boston, per Harnden's Express; L H Young, New Haven, Ct, per steamer New Haven; W Rowland, Norfolk, Va, per sch Empire; Belknap & Hamersly, Hartford, Ct, per steamer Cleopatra; Joseph Gill, Richmond, Va, per sch Nassau; Rev P T Babbit, Hudson, per steamer Westchester; Rev W H Walter, Schenectady, care of J M Woodward, Albany, per towboat Detroit; Z Clark, Troy, per towboat Iowa; A E Miller, Charleston, S C, per brig Edward.

A GOVERNESS WANTED.

A YOUNG LADY, as a suitable Governess to take charge of the education of a family of daughters, is wanted. She must be a member of the Protestant Episcopal Church, capable of instructing in all the higher branches of an English education, of a kind, amiable disposition, and willing to devote herself entirely to the improvement and moral cultivation of her charge.

Applications directed to S. at the office of the New York Churchman, will be attended to. References exchanged. May 15—3t.

BISHOP MEADE'S SERMON.

SERMON delivered at the Consecration of the Rt. Rev. Stephen Elliott, D. D., for the Diocese of Georgia, in Christ Church, Savannah, Feb. 28, 1841. By the Rt. Rev. Wm. Meade, D. D. With an Appendix on the Rule of Faith; in which the opinions of the Oxford Divines, and others agreeing with them, on the subject of Tradition, are considered; and some of the consequences there of set forth.

Just received, price 37 1-2 cents.

SWORDS, STANFORD & Co.
May 15. 152 Broadway,

M'VICKAR'S COLERIDGE.

IN Press, and will be ready shortly, a new edition of Coleridge's Aids to Reflection, edited by the Rev. Dr. M'Vickar.

SWORDS, STANFORD & Co.
May 15. 152 Broadway.

PRIVATE TUITION.

THE subscriber will have in a few days, one or two hours unoccupied, which he will devote to giving instruction to pupils at their homes, in the usual studies of an English education, and the undergraduate course at college.

JAMES J. ACHESON, A. M.

Apply at the residence of Mr. A. No. 3 Charlton-st. between the hours of 2 and 3 o'clock, or by note.

April 24 3t—$

EASTER TRACT.

JUSL REPUBLISHED by the General Protestant Episcopal Sunday School Union, from the London Edition, *Matthew and Francis Preston, or the Benefit of Scriptural Instruction Illustrated,* in the case of Two Beloved Sons. By Matthew Morris Preston, M. A., Vicar of Cheshunt, Late Fellow of Trinity College, Cambridge, 48 pp. 18mo. fancy paper. For sale at the Union Depository, 28 Ann-st.

April 24

DEVOTIONAL LIBRARY, now in the course of publication, by D. APPLETON & CO.
200 Broadway.

*** This series of books will comprise, in its collection, reprints from some of the most sterling of the old English Theology. Bishop Whittingham observes, in a letter to the publishers: "I had forgotten to express my very great satisfaction at your commencement of a series of Devotional Books, lately republished in London and Oxford."

The following are already published:

Meditations on the Sacrament—Godly Meditations upon the most Holy Sacrament of the Lord's Supper, by Christopher Sutton, D. D., late Prebend of Westminster—1 vol. royal 16mo. elegantly ornamented.

Sacra Privata: the Private Meditations, Devotions and Prayers of the Right Rev. T. Wilson, D. D. Lord Bishop of Sodor and Man. First complete edition—1 vol. royal 16mo. elegantly ornamented.

A Discourse concerning Prayer, and the Frequenting Daily Public Prayers. By Simon Patrick, D. D., sometime Lord Bishop of Ely. Edited by Francis E. Paget, M. A., Chaplain to the Lord Bishop of Oxford. 1 vol. royal 16mo., elegantly ornamented.

Heart's Ease; or a Remedy against all Troubles.—With a Consolatory Discourse, particularly addressed to those who have lost their friends and dear relations. By Simon Patrick, D. D., sometime Lord Bishop of Ely. 1 vol. royal 16mo. elegantly ornamented.

Thoughts in Past Years. A beautiful collection of Poetry, chiefly devotional. By the author of the Cathedral. 1 vol. royal 16mo. elegantly printed.

NEARLY READY:

Disce Mori—Learn to Die. By Christopher Sutton. D. D.

Disce Vivere—Learn to Live. By the same author.

Also, Lyra Apostolica, from the fourth Oxford edition.

The Early English Church, by the Rev. Edward Churton, with a preface by the Right Rev. Bishop Ives.

*** It will be the aim of the publishers to include only such works as are admitted by the test of time, to be the Standards of the Church.

May 15.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

168 Duane Street, Opposite Duane Park.

REV. ALDERT SMEDES, RECTOR.

THE SPRING QUARTER of this School will commence on the 9th May.

TERMS.—For boarding pupils, $250 per annum. The usual extra charges are made for the modern languages, music, and the other accomplishments. May 8—2t.

GOVERNESS WANTED,

IN a private family a short distance from the city, to take charge of the Education of three sisters between the ages of 7 and 15. One who is qualified to teach all the ordinary English branches, with French and Music. Satisfactory references given and required. Application either personally or by note to No. 8 Gold street.

May 9. 3t$

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Duane street, opposite the Park.

REV. ALFRED SMEDES, Rector. The summer quarter of this School will commence on the 9th of May. For particulars, apply personally or by letter to the Rector, at the institution. May 9.

PEW FOR SALE.

FOR SALE, a desirable Pew in St. Mark's Church, on the ground floor. Inquire of the Sexton, or at the Churchman office. May 9.

MISSES EDWARDS' BOARDING AND DAY SCHOOL,

New Haven, Con.

THE Summer Term of this school will commence on the 3d of May.

References. Rt. Rev. T. C. Brownell, Rev. Dr. Croswell, rector of Trinity Parish, New Haven.

April 24—6t

JUST PUBLISHED—HISTORY ILLUSTRATED—A new and beautiful edition of a Chart of Universal History, represented under the image of the Stream of Time, and forming a visible representation of the rise and progress of all nations; the founding of countries, states, cities, towns, &c., with a chronological selection of remarkable and interesting events, important inventions and discoveries, and celebrated personages in all ages, from the creation to the present time, on the basis of the original work by Professor Strass. Revised, corrected and enlarged, with numerous American editions, and illustrative key. By S. G. Goodrich, of Boston.

This work is offered to the public, in the belief that it is a most valuable and convenient one for families and general readers, and especially for the young. It will not only serve as a Cyclopædia of History for reference, but it cannot fail of fixing history, biography, and chronology in the minds of those who frequently consult it, with all the clearness and permanency of knowledge derived from sight, the most active of our senses. Any one can understand that the seeing of a Lion, for instance, gives a more accurate idea and a more indelible image of the animal than any description can do.

This work applies the same principle to History, by presenting the story of the great family of mankind, under the image of a stream, dividing into branches as mankind divide into nations. It is the result of vast labor and research, and is not only a valuable storehouse of facts and knowledge, but it is also a beautiful and pleasing appendage to the parlor or library.

The work is engraved in the best styled of the art on two large sheets, and handsomely colored, varnished and mounted. Price $6, or handsomely bound for table consultation, in book form, $7. Published by

April 17. D. APPLETON & CO., New York.

REVIEWER REVIEWED,

OR Doctor Brownlee versus the Bible, versus the Catholic Church, versus the Fathers, ancient and modern, versus his own creed, versus himself. By Philalethes. A fresh supply of this valuable discussion on the intermediate state, just received, price 25 cents. By

April 17 SWORDS, STANFORD & Co.

NEW ENGLISH THEOLOGICAL WORKS.

JUST RECEIVED, for sale by the Importers,
D. APPLETON & CO.
200 Broadway,

Sermons by the Right Rev. Bishop Sanderson, with a Life of the Author, by his contemporary, Isaac Walton, and an Introductory Essay by the Rev. R. Montgomery, M. A. Lon. Coll. Oxon, 2 vols. 8vo.

History of the Church of Ireland, from the Revolution to the Union, 1801, by the Right Rev. Richard Mant, D. D., Bishop of Down and Connor. Complete in 2 vols. 8vo.

A History of the Reformation on the Continent, by George Waddington, D. D., author of Church History, in 3 vols. 8vo.

Documentary Annals of the Reformed Church of England, being a Collection of Injunctions, Declarations, Orders, Articles of Inquiry, &c., from 1546 to 1716, with Notes Historical and Explanatory, by Edward Cardwell, D. D., in 2 vols. 8vo.

Ecclesia Anglicana, Ecclesia Catholica, or the Doctrine of the Church of England, Consonant to Scripture, Reason and Fathers, in a Discourse upon the Thirty-nine Articles, by Bishop Beveridge, in 2 vols. 8vo.

Origines Liturgicæ, or Antiquity of the English Ritual, and a Dissertation on Primitive Liturgies, by the Rev. William Palmer, M. A., third edition, 2 vols. 8vo.

The Apostolicity of Trinitarianism, or the Testimony of History to the Positive Antiquity, and to the Apostolical Inculcation of the Doctrine of the Holy Trinity, by George Stanley Faber, M. D., in 2 vols. 8vo.

The Roman Schism, illustrated from the Records of the Catholic Church, by the Hon. and Rev. A. P. Perceval, B. C. L., in 1 vol. 8vo.

The Church of the Fathers, by John Henry Newman, B. D., 1 vol. 12mo.

A General View of the Doctrine of Regeneration in Baptism, by the Right Rev. Christopher Bethell, D. D., Lord Bishop of Bangor, 1 vol. 8vo.

The Two Books of Common Prayer, set forth by authority of Parliament in the Reign of King Edward VI., compared with each other, 1 vol. 8vo.

A History of the Conferences and other Proceedings connected with the Revision of the Book of Common Prayer, from the year 1558 to 1690, by Edward Cardwell, D. D., 1 vol. 8vo.

These two last mentioned works form a complete Documentary History of the English Liturgy, from the period of the Reformation down to the present time.

D. A. & Co. respectfully invite the attention of Ministers and others to their unique assortment of valuable works, which they offer on the most favorable terms.

(*List to be continued.*)

D. A. & Co. continue to receive by every packet all the important reprints, and new works of the most eminent Divines of the Church of England.

May 9. tf

SELECT SEMINARY FOR YOUNG LADIES.

Peekskill, Westchester Co., New York.

THIS establishment will be opened by Mrs. Rainsford and her daughters, on Monday the 3d of May, in the healthy and beautifully situated village of Peekskill.

The charge for instruction, comprising every branch of a solid and polite education, will be for boarders, $200 *per annum;* for day pupils, in the senior class, $40; in the junior $32.

The following will be *extras.*—French, Drawing, and Ornamental Needlework, *each* $5 *per quarter;* Piano-forte, with use of instrument, $12; do. Singing, $10 do.

Boarders will be required to bring with them bed bedding, and the usual appendages to the *toilette.*

Payments to be made quarterly in advance.

Each young lady will be under the superintendence of the Principals. The French language will be the medium of conversation in the school-room.

Further particulars may be obtained from the Principals; the Rev. Moses Marcus, B. D., Rector, and the wardens and vestry of St. Peter's Church, Peekskill.

References may be also made to the Right Rev. the Bishops of New York and New Jersey, the Rev. Drs. Berrian, Eastburn, Milnor, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; Messrs. Swords, Stanford & Co., James B. Elliman, John H. Hicks, Esqrs., and John Smith Rogers, M. D., New York.

Peekskill, April 17.

EDUCATION.

THE Rev. P. L. Jaques, Rector of St. Luke's Church, Hope, Warren county, N.J., will receive into his family and school, a few more boys to be instructed in an English and Classical education. The object of the instructor will be to make his pupils thoroughly comprehend the different subjects in the course of their progress, and to develop, by every proper means, the youthful mind; and their moral and religious instruction will receive his particular attention.

The year will be divided into two sessions of twenty-three weeks each. The first to commence on the first Monday in November.

Terms per annum, for Tuition, Board, Washing, &c., exclusive of Bedding, are $125, and with Bedding $135,—to be paid *quarterly in advance.*

Small boys preferred. The number being limited, early application is requested.

Hope is situated 14 miles north of Schooley Mountain Springs, in a healthy and highly romantic part of the country.

Reference.—The Rev. J. M. Ward, Hoboken, N. J.

Hope, May 1, 1841. 2mo.

YOUNG LADIES SCHOOL,

NEWARK, NEW JERSEY.

MRS. CHAMBERS will open a Boarding School for a limited number of pupils, on the 12th of May,—the situation selected is retired and pleasant.

The course of studies will include a complete English Education, with such of the ornamental branches as parents may desire; great attention will be paid to the religious and moral culture of the pupils; and as it is psoposed only to receive Young Ladies under 14 years of age, it is hoped this plan will obviate those objections which many parents have to sending young children to boarding schools.

Mrs. Chambers has had much experience in tuition, having for ten years had the charge of a large school in England.

Terms for Board, Tuition and Washing, from $100 to $125 per annum. Music, Drawing, French, extra.

Circulars may be obtained from Mr. R. Gurley, and Mess. Swords, Stanford & Co, booksellers, Broadway; and Mr. Doyle, 188 Bridge st., Brooklyn.

REFERENCES:

Rev. L. P. W. Balch; Dr. Bartlett, Barclay street; Dr. Styles, Waverly Place; Dr. Hollon, Amity street; Mr. Samuel Thompson, Pearl street; Mr. Ward, Tenth street; Mr. Doyle, Brooklyn.

May 1. 3t

ST. PETER'S GRAMMAR SCHOOL,

PEEKSKILL, WESTCHESTER CO., N. Y.

THIS INSTITUTION will be opened on Monday, the third day of May next, under the immediate direction of the Rev. Moses Marcus, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning, many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder,* Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13—yly

DELAWARE ACADEMY.

Rev. Daniel Shepard, A. M., *Principal.*
Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical,* and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

For the Churchman.

ABSTRACT OF THE JOURNALS OF THE CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NEW YORK, FROM A. D. 1785 TO A. D. 1804.

The following Abstract has been prepared by the Secretary of the Convention, in consequence of the extreme difficulty of obtaining the early Journals. After every endeavor for a series of months, he was able to complete but one set, and that only by having two of the Journals transcribed. It is believed that, besides the set now belonging to the Diocese, there are but two others in existence—one of which is in part manuscript. From the year 1804, it is much more easy to complete the series. This Abstract, which embraces every important action of Convention, will at least serve until the republication of the Journals, (which it is hoped will not long be delayed,) to lessen the danger of the Diocese being left without any memento of the doings of its first Conventions.

New York, May 6, 1841. B. I. H.

FIRST CONVENTION—1785.

June 22.

Present—Rev. Messrs. Provoost, Beach, Moore, Bloomer and Rowland, and Lay Delegates from Trinity Church, New York, the united parishes of Jamaica, Newtown and Flushing, Staten Island, New Rochelle, and from Ulster, Orange and Dutchess counties.

The Rev. Mr. Provoost elected President, and the Rev. Mr. Moore Secretary.

This State Convention, having associated agreeably to the recommendation of the General Convention of Oct. 6th and 7th, 1784, proceeded to take into consideration the matters recommended by the said General Convention. Thereupon three clerical and three lay deputies, Rev. Messrs. Provoost, Beach and Moore, and Hon. James Duane, Daniel Kissam and John Davis, Esqs., were appointed to the next General Convention.

The President was requested to call another meeting, at such time and place as he might deem most conducive to the interests of the Church.

SECOND CONVENTION—1786.

May 16, 17.

Convention met in St. Paul's Chapel.

Rev. Mr. Provost read prayers.

President, Rev. Mr. Provost; Secretary, Rev. Mr. Moore.

Present—Rev. Messrs. Provost, Moore, Beach, Ogden, Bloomer, Thos. Moore, and Lay Delegates from New York, the united parishes of Newtown, Jamaica and Flushing, North and South Hempstead, and Rye.

Hon. Mr. Duane reported the proceedings of the General Convention. A copy of the Book of Common Prayer, with the proposed alterations, and a Journal of the General Convention, were read, and made the order of the day for to-morrow.

Several papers relative to the business of the Church were read, and the Convention, deeming it necessary to defer their deliberations to some future time, adjourned to second Tuesday in June.

June 12, 13.

Rev. Mr. Bloomer read prayers. Minutes read and approved. Letters from the English Bishops and from Mr. Adams read. The thanks of the Convention returned to Hon. Mr. Adams and Mr. Lee for interesting themselves in the business of procuring the Episcopate.

Out of respect to the English Bishops, and because the minds of the people were not yet sufficiently informed, the consideration of the Common Prayer, with the proposed alterations, was deferred to a future day.

The General Constitution of the P. E. Church, &c., was considered, and the 1st, 2d, 3d, 4th, 5th, 6th and 7th articles were approved; the 8th adopted, with the amendment, "that the Bishop be amenable only to the authority of the General Convention;" the consideration of articles 9 and 10 suspended; the 11th adopted.

The Rev. Mr. Provost was recommended for Episcopal consecration.

Four Clerical and four Lay Deputies were elected to the next General Convention; who were instructed not to consent to any act that might imply the validity of Dr. Seabury's ordinations.

THIRD CONVENTION—1786.

September 20, 21.

Convention met in St. Paul's Chapel.

Rev. Mr. Provost, President; Rev. Mr. Moore, Secretary.

Communications from the Archbishop of Canterbury read.

A Committee appointed to consider and report regulations for the proceedings of the Convention, to report next Convention:—Rev. Messrs. Bloomer and Moore, and Messrs. Duane, Jay and Lawrence.

A certificate, recommending Rev. Dr. Provost for Episcopal consecration, was signed by all the members present.

Rev. Dr. Provost and Rev. Mr. Moore, and Hon. Mr. Duane, and John Rutherford, Esq., appointed Delegates to the General Convention, and instructed to move in said Convention, that the name of every person making a motion, upon which a question is put, be entered on the Minutes; and that the ayes and noes be entered, if any member should require it. They were also clothed with discretionary power, as to any matters which should come into debate.

A Committee appointed to inquire into the state of the property belonging to the Society for the Propagation of the Gospel, and to devise the most effectual means for securing the same to this Church.

Mr. Fowler received the consent and approbation of the Convention to officiate as reader at Islip, Brookhaven, and Oyster Bay.

FOURTH CONVENTION—1787.

June 27, 28.

Convention met in St. Paul's Chapel.

Rt. Rev. Samuel Provoost, President; Rev. Abraham Beach, Secretary.

Bishop Provoost communicated the Testimonials of his consecration; which were read. The Congregation at Ballstown and the Episcopal Church in Albany, were recognized by the Convention.

Rules and Regulations reported by the Committee, discussed and adopted.

Rev. Messrs. Bloomer, Moore and Beach, and Hon. James Duane and John Jay, and John Alsop, Esqs., appointed a Committee to call a Special Convention, should the Episcopate become vacant, and a Standing Committee to advise with the Bishop in all matters in which he may think proper to consult them. They were also authorized to inquire into the state of the property of the Society for the Propagation of the Gospel, and of any other property to which the Church may have a just claim, and to devise means for securing the same.

Rev. Messrs. Moore, Bloomer and Wright, Hon. Messrs. Duane and Jay, and Mr. Bartow, appointed Delegates to General Convention.

The consideration of the General Constitution was resumed, and the first eight articles approved of by the last Convention were ratified, with an addition to the 6th article: "in union with the General Convention of this Church." On reading article 9 it was ordered, until further provision by the General Convention, the congregations were at liberty to use the New or the Old Form of Prayer, as they might think proper.

(The tenth and eleventh articles were approved next day.)

June 29.

After morning prayer, the Secretary, in the name of the Convention, addressed the Bishop, congratulating him on his safe return after his consecration, &c.; to which the Bishop replied.

FIFTH CONVENTION—1787.

November 6, 7.

Convention met in St. Paul's Chapel.

Rev. Mr. Moore elected Secretary.

The Rt. Rev. Dr. Provoost addressed the Convention.

The committees of last year were continued for the ensuing year.

SIXTH CONVENTION—1788.

November 4, 5, 6.

Rev Mr. Moore elected Secretary.

The Rt. Rev. Dr. Provoost addressed the Convention.

Resolved, That it is highly necessary, in the opinion of this Convention, that measures should be pursued to preserve the Episcopal Succession in the English line. And

Resolved, also, That the union of the Protestant Episcopal Church in the United States of America is of great importance, and much to be desired; and that the delegates of this state, in the next General Convention, be instructed to preserve that union by every prudent measure, consistent with the Constitution of the Church, and the continuance of the Episcopal Succession in the English line.

SEVENTH CONVENTION—1789.

November 3, 4, 5.

Convention met in St. Paul's Chapel.

Rev. Abraham Beach chosen Secretary.

Resolved, That this Convention do approve of, and consider the Church in this state as bound by, the Constitution lately adopted by the General Convention at Philadelphia.

EIGHTH CONVENTION—1790.

November 2, 3, 4.

Convention met in Trinity Church.

Rev. Abraham Beach chosen Secretary.

Resolved, That clergymen residing in this state, and having no cures therein, may be elected by this Convention as members; and that this election shall be by ballot.

Rev. Dr. Leaming and Rev. Mr. Nesbit were elected.

Provision was made for receiving reports of the state of the several parishes.

A letter was received from the Society for the Propagation of the Gospel in Foreign Parts, relative to the farm at Fort Hunter, offering to convey the same to the Convention.

The Convention directed that the Society should be informed that they intend to appropriate the income arising from that, or any other property the Society may think proper to invest in the Corporation of Trinity Church, for the purposes mentioned in their letter, solely to the support of a missionary or missionaries.

The Rules and Regulations of the Convention were altered so as to conform to the Canons of the Protestant Episcopal Church in the U. S. A.

It was resolved to solicit donations for the purpose of supporting a missionary or missionaries to visit the vacant congregations.

The Articles of the Church of England were declared to be held in full force and virtue, except such parts as affected the political government of this country, until further provision should be made by the General Convention.

NINTH CONVENTION—1791.

October 11, 12, 13.

Convention met in Trinity Church.

Rev. E. D. Rattoone chosen Secretary.

The Bishop notified the Convention of the ordination of Rev. Mr. Barber, and of the addition of three clergymen.

The Reports of the parishes were ordered to be entered upon the Minutes.

Further action was had upon the subject of missionaries.

A motion to instruct the Delegates to General Convention to consent to investing the House of Bishops with a full negative on the proceedings of the Lower House, as proposed, was lost.

TENTH CONVENTION—1792.

October 9, 10, 11.

Convention met in Trinity Church.

Rev. Mr. Rattoone, Secretary.

The Bishop informed the Convention of his Episcopal Acts.

A Committee appointed to apply to the Society for the Propagation of the Gospel in Foreign Parts, for a grant to the Corporation of Trinity Church, New York, in trust for this Convention, of all the property, both real and personal, to which that Society may have just claim within this state.

The Standing Committee directed to apply to the Legislature to have the law under which religious denominations are incorporated altered as far as it respects the style "Trustees," as applied to the Episcopal Church, and to obtain if possible an annual election of Church Wardens and Vestrymen.

The members of the Episcopal Church in Newburgh were recommended to take the most eminent counsel on the subject of the land belonging to it, and in the mean time to support and enlarge the Church in that place to the utmost of their power.

Rules of Order were adopted.

ELEVENTH CONVENTION—1793.

October 8, 9, 10.

Convention met in Trinity Church.

Rev. Mr. Rattoone, Secretary.

The Bishop informed the Convention of the consecration of the church at Duanesburgh, erected solely by Judge Duane; of the consecration of the church at Ballston; and other Episcopal Acts.

Memorial of the Trustees of a Society formerly members of Trinity Church, but since separated, stating that they had erected a house of public worship, and praying that their delegates might be admitted to a seat in the Convention—rejected.

TWELFTH CONVENTION—1794.

October 14, 15, 16.

Convention met in Trinity Church.

The Rev. Mr. Bissett, Secretary.

A Petition from certain persons styling themselves "The Rector, Wardens and Vestrymen of Christ Church, in the city of New York," praying to be recognized by the Convention, was not granted.

The Bishop was requested to exert his authority to enforce obedience to all the Canons, rules and regulations of the General and State Conventions; more particularly those which relate to the conduct of clergymen; to admonish and reprove those who may hereafter act irregularly; and in case any should persist in disobedience, to report their names to Convention.

The Standing Committee directed to inquire into and prosecute the claim which this Church has to a farm at Fort Hunter, and to attend to the state of the Church at Newburgh.

1795—*No Convention on account of the Fever.*

THIRTEENTH CONVENTION—1796.

October 11, 12, 13.

Convention met in Trinity Church.

Rev. Mr. Bissett, Secretary.

Committee on Constitution and Canons appointed.

St. John's Church, Stillwater, and Trinity Church, Waterford, were received into union with the Convention.

A Committee appointed to prosecute the claim of the Church on the farm at Fort Hunter.

Committee for Propagating the Gospel appointed.

St. John's Church, New Stamford, and St. James Church, Milton, received into union with the Convention.

A Constitution adopted, and three Canons enacted; the rest laid over until the next Convention.

FOURTEENTH CONVENTION—1797.

October 3, 4.

Convention met in Trinity Church.

Rev. Mr. Bissett, Secretary.

Christ Church, Franklin, Dutchess county, received into union with the Convention.

Report of the Committee for Propagating the Gospel received. Discussion of Canons.

The Deputies to the General Convention were instructed to propose and advocate in that body the obtaining of a more effectual mode of ascertaining the qualifications of candidates for Holy Orders.

The Rev. Dr. Moore communicated to the Convention a letter addressed to him by the Rev. Mr. Ellision, stating that some Lutheran clergyman had, in the name and on the behalf of the Consistory of the Lutheran Church in the state of New York, intimated to him a desire to have it proposed to this Convention, that their Church might be united with the Protestant Episcopal Church in this state, and that their ministers might receive Episcopal ordination. Whereupon it was

Resolved, That the Rev. Dr. Moore, Rev. Mr. Ellison, and Rev. Mr. Rogers, be a committee to meet such gentlemen of the Lutheran Church as may be duly appointed by their ecclesiastical authority to confer with them on this subject; and that should it appear to the conferees on the part of this Church, proper and necessary to obtain the interposition of the General Convention for the accomplishment of this object, they shall be empowered, with the consent and advice of the Bishop, to make application, in the name of this Convention, to that body, at its meeting in September next; and that they shall make report of their proceedings to the next State Convention.

1798, 1799, 1800—*No Convention on account of the fever.*

FIFTEENTH CONVENTION—1801.

September 3, 4, 5.

Special Convention met in Trinity Church.

Rev. John Henry Hobart chosen Secretary.

Bishop Provoost addressed the Convention, and resigned his Episcopal Jurisdiction of this Diocese.

A committee appointed to consider and report the measures necessary to be pursued in the present situation of the Church. Rev. Drs. Moore and Beach, Rev. Mr. Wilkins, Robert Watts and Richard Harison, Esqs., who the next day reported; whereupon the Convention returned their thanks to the Bishop for his kind wishes; and while they regretted that he should have judged himself under the necessity of quitting so suddenly the exercise of the Episcopal office, and the solemn and important duties connected with it, they assured him of their prayers, &c.

It was determined to proceed to the election of a Bishop the next morning.

The Delegates to General Convention were instructed to oppose and vote against a proposed alteration in the first article of the Constitution, so far as respected the alteration of the time of meetings of the Convention from 3 to every 5 years.

They were further instructed to advocate and vote for the adoption of the Articles of Religion of the Church of England, except such parts as affected the political government of this country.

The Rev. Benjamin Moore, D. D., Rector of Trinity Church, in the city of New York, was unanimously chosen to be recommended for consecration as Bishop of the Protestant Episcopal Church in the state of New York, and his testimonials signed.

SIXTEENTH CONVENTION—1802.

October 5, 6.

Convention met in Trinity Church.

Rev. John Henry Hobart chosen Secretary.

Christ Church, New York, received into union with Convention.

Resolved, That it is the opinion of this Convention, that the welfare and prosperity of the Church require, and it is in itself proper and right, that no Lay Delegates should be sent to this Convention, but such as are communicants of this Church, and have been so for at least one year previously to their appointment. And that it be recommended to the several parishes to adopt this principle, and as far as possible to carry it into effect in their future delegations.

Several Canons were passed; and an Office of Induction into the Rectorship of parishes adopted.

SEVENTEENTH CONVENTION—1803.

October 4, 5.

Convention met in St. Peter's Church, Albany.

Rev. John Henry Hobart chosen Secretary.

St. James' Church, Goshen, received into union with the Convention.

Several Canons adopted. Parochial Reports rendered. The Bishop addressed the Convention.

From the Banner of the Cross.

The Bishop of this diocese has just received the following letters from Constantinople, and as our readers will doubtless be gratified in perusing them, we place them in our columns.

Rt. Rev. Dr. Onderdonk, Philadelphia.

Constantinople, Nov. 18, 1840.

Rt. Rev. and dear Sir,—

I take great pleasure in introducing to you my worthy friend, the writer of the enclosed letter. He is himself a Chaldean, a native of Mossoul in Mesopotamia, and at present the British Vice Consul in that city. That portion of the Nestorian Church to which he belongs has long since come under the supremacy of the Pope; but Mr. Rassam himself having resided in Malta and England, and become acquainted with the character of the Church of Rome, has refused allegiance to it, and remains in the communion of the Church of England, until his own Church shall have been freed from the unlawful domination of a foreign Bishop, and have taken the Catholic ground held by our western Reformed Churches of England and America. To this momentous consummation he, in common with many members of the English Church and of our own, is anxiously looking forward. His best energies are devoted to the work, and the British Church is, we trust, ready to make advances which will speedily lead to the end desired. Mr. R. has lately been engaged with another gentleman under the patronage of the Christian Knowledge Society, in making preliminary inquiries among the Nestorians. They succeeded in reaching the Nestorian Patriarch who resides in the heart of Kurdistan, and in conferring with him upon the subject of a union with the Church of England. They carried with them credentials from the Archbishop of Canterbury, and were received by the Patriarch with open arms. That part of the Nestorian Church over which he presides, is happily free from the papal yoke, and retains its integrity with undaunted firmness. The Patriarch entered heartily into the proposal of a correspondence with the Archbishop of Canterbury, and probably ere this his first communication to the Archbishop is on its way to England. The Rev. Mr. Tomlinson, Secretary of the Christian Knowledge Society, has recently visited this city, and while here received the report of the explorers, who had just returned from their work. I have it from him that doubtless two English clergymen will be sent to Mesopotamia early next year, and it may be interesting to you to know that the Rev. Mr. Palmer of Oxford, who is well known in the United States by his work on the Church and his Origines Liturgicæ, has offered himself to the Archbishop of Canterbury for this service. With such men we may confidently hope that the unity and integrity of the Eastern Churches will be sedulously guarded, and that the work of spiritual improvement and secular education will be carried on consistently with the ancient standards and institutions of the Catholic Church. Such a work you will easily conceive to be one of great delicacy, and requiring an uncommon degree of moderation, charity and wisdom. I trust that our own missions will gradually assume more and more of this character. These are the only principles upon which I propose to commence the new mission undertaken by our Church in Mesopotamia, whither I hope to proceed for this purpose early in the spring. Our new mission here in Constantinople will have the same basis. We are yet engaged in preliminary investigations, but hope shortly, as soon as we receive the requisite credentials from our presiding Bishop, to present ourselves to the Patriarch of the Greek Church, lay before him our letters, make him acquainted with the character and position of the American Church, and the kind of aid which we propose to render to the people of his communion. In such a work we hope to have the united prayers of all who look for the restoration of the long lost unity of this our Catholic and Apostolic Church.

Since the enclosed letter was written, Mr. Rassam, with his wife, an English lady, and her mother, have left the city for Mossoul, the place of their future residence. I hope to see him again next summer, and shall be glad to convey to him any communication from yourself in answer to the enclosed. Every thing sent to the Foreign Secretary in New York is forwarded to me by the earliest opportunity.

Will you permit me here to add my own humble testimonial to that of Mr. Rassam, with regard to the value of your first tract entitled *Episcopacy tested by Scripture*, and your subsequent writings in its defence. I do this with the greater propriety, since I am indebted to the first mentioned treatise for my own convictions of the superior claims of the Episcopal Church and of the scriptural authority of its ministry. I was at the time at the seminary in Andover, preparing for the Presbyterian (Congregational) ministry. An excellent friend, the Rev. Mr. Kaufman, of Charleston, S. C., now gone to his rest, had read your treatise and been convinced by it. Being on the most intimate terms of friendship with him, I endeavored to resist his intention of entering the Episcopal Church, when he put into my hands the same tract as his defence of the course which he was about to pursue. I read it, and could not answer its reasoning. From an opposer, I became a sincere inquirer. I read many other works on the same subject, and gave my undivided attention to it for weeks. But nothing else produced much impression upon my mind. The reason was to be found in the principles upon which I had been educated. Dissenters of all denominations, you know, profess to appeal *solely* to Scripture for their rule of faith and practice. Arguments from *tradition*, therefore, have little value in their eyes, and although it may sometimes be found that they enter the Episcopal Church from motives of expediency, it will, I think, in general, be found that their conviction of the obligatory claim of the Episcopacy is proportionate to the amount of *scriptural* evidence to be found in its favor. Having myself been one of them, and understanding, from my earliest years, their views, feelings and prejudices, with which I was myself most deeply imbued, I feel safe in saying that there are, for the reason just given, no other writings in our language with which I have met, so well adapted as your own to lead them into the Episcopal Church; and while I acknowledge my own obligations to you as the instrument in the hands of GOD of effecting a change which I shall never cease to contemplate with thankfulness and joy, my belief is that many more may be found who could make the same acknowledgment, and my prayer is that the number of them may be greatly increased. Permit me, therefore, Right Rev. and dear sir, to subscribe myself, with much respect and esteem, very truly yours,

HORATIO SOUTHGATE.

Constantinople, November 1, 1840.

Right Reverend Father in GOD:

I was uncommonly delighted to read the articles which your fatherly zeal excited you to write in defence of the Apostolic rights of Episcopacy, and in confutation of the vain and vague pretensions of the presumptuous writer against the "Episcopacy tested by Scripture." And I would only add, that the valor and genuine zeal which was displayed in those laborious articles, gave me great joy and animated my spirit. When I consider, that there are still unreached pillars supporting the Church of CHRIST, I feel very joyful. I wished very much that they were translated into the Arabic and Chaldean languages, for edifying and strengthening the shattered Church of the Blessed Redeemer in the East.

I wished to write you before, but I thought I should be an intruder. Many thanks to my friend Mr. Southgate, who is so kind as to introduce me to you.

I could not describe my joy when I heard that your Church was pleased to establish a mission in Mesopotamia, which will be undoubtedly successful, and of great utility to the poor and ignorant Christians of those countries who were formerly flourishing. May the LORD bless such a holy undertaking, guard it from all temporal and spiritual enemies, and soon let the light of the good labor shine in the dark regions where the impostor and false brethren had overwhelmed it.

My great hope is, that in the course of a short time, we shall see brotherly communication carried on between the Bishops of Great Britain, America, and of the East; that the Oriental Churches, which have been overwhelmed by different sad circumstances, may be clad again with their former beauty, and possess the divine knowledge which they have lost.

I was on the mission to the Nestorian Patriarch, and communicated to him the wish of the Church of England to open a fraternal correspondence with him, to improve the state of his people, and to establish schools for education. He, with other bishops and clergymen, was very glad to see us, and pleased with the proposition. My hope is, that the Church will send clergymen the next spring to begin operations.

I remain, Right Rev. Father, your humble servant,

CHRISTIAN RASSAM.

Rt. Rev. HENRY U. ONDERDONK,
Bishop of the Diocese of Pennsylvania.

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The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded: they are not allowed to go beyond the playgrounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

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Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April; after that to the Institute, Brooklyn.

REFERENCES:

Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo. Feb. 27.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

ENGLISH AND CLASSICAL SCHOOL.—The Rev. HIRAM JELLIFF, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D. of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones.
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.
References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's.
March 27.

WM. PEASE,
PROFESSOR OF THE
THEORY AND PRACTICE OF MUSIC.
Residence, No. 169 *Barrow street.*

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Rev. James M Matthews, D D. Rev. Samuel Seabury, D.D.
Rev. John M. Macauley, Henry Hurens, Esq.
J. D Keese, Esq. B. A. Mumford, Esq.
James B. Wilson, Esq. H. H. Reynolds, Esq.
Timothy Clough, Esq.
March 6—tf

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, *No.* 1, *N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

THE CHURCHMAN

Is published for the Proprietors, by JAMES A. SPARKS, No. 111 Nassau-street, at Three Dollars per annum, in advance.

☞ No subscription will be discontinued until arrearages are paid.

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